

America

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JANUARY 11, 1947

A CATHOLIC REVIEW OF THE WEEK

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It was harder to take Orleans than to take Broadway

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An editorial

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NEW REPRINT

"these deathless words of spiritual wisdom"



The holy deacon of Utrecht did not realize that he was writing a great classic. As, over the years, he jotted down his spiritual reflections and prayers, he did not dream that he was writing a book destined to become, second only to the Bible, the most widely read and best beloved book of all time.

Gerard Groote wrote chiefly for himself—to clarify his thoughts and to preserve them for future use in personal prayer or spiritual conferences and sermons. It did not occur to him to publish his copious writings as a book under a title and signed with his name. He died in 1384, long before Gutenberg and the printing press, but apparently without having made any effort to compile and circularize his writings.

But forty years later another spiritual genius, Thomas à Kempis, realizing the enormous value of the writings, set himself the task of collecting them all, translating them into Latin, and publishing them in one autograph volume. This became known as *The Following of Christ*.

He did not put down the name of Groote as author, because Groote, a famous preacher who had vigorously denounced public immorality, had become hated in certain important circles, and A Kempis decided that to publish Groote's name would hinder rather than help reception of the book. In later editions A Kempis wrote down his own name as compiler and editor, but never once did he claim to be the author of the book, and he is in no wise to blame that he was, and still is, credited with actually writing it.

Yet, as an editor, A Kempis did some startling things with the manuscripts. He omitted a number of important parts. He toned down many of the passages. He switched the order of topics. He composed and inserted whole chapters of his own. In short, he tried in various ways to improve the remarkable materials at hand.

To be sure, A Kempis turned out an extraordinary book. The *Following* was dear to many canonized saints (among them Loyola, who refers to it in his own world-famous book of *Spiritual Exercises*), and it has inspired and guided unnumbered thousands of men and women through the centuries.

But was the A Kempis version an improvement over the original? Did A Kempis really better Groote's work or did he only dilute its high spirituality? Which version is the nobler, the more inspiring? These are questions which have never been debated.

America Press here offers the *Following of Christ* in its original form—as written by Groote, untouched by A Kempis, translated into English, printed in clear type (for easy reading by tired and pious eyes), and bound in prayer book size for convenience.

Contains chapters on Groote and
table of changes made by A Kempis

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New Congress

As the day approached for the opening of the 80th Congress, Republican leaders began a cautious retreat from exposed positions assumed last November. With power comes responsibility, and if the Republican majority goes about the delicate business of cutting taxes, and the even more delicate business of labor legislation, with considerable caution and reserve, this will not be the first time that elected officials deemed it necessary to rise superior to campaign promises. The fact is that the 80th Congress has some pressing and man-sized problems on its hands, and if the Republicans hope to capture the White House in 1948, they will have to come up with satisfactory answers. During the next eighteen months they must demonstrate to the country a capacity for constructive leadership in such complicated matters as fiscal policy, industrial relations, foreign trade, inter-racial justice, farm prices and general economic policy. They will have to do something, too, about housing and social security, and the whole complex effort of liquidating the war. Although many controls have already been abandoned by executive action, the Government still possesses almost all the enormous powers granted by Congress to fight the war. These will have to be whittled down with the utmost circumspection. And before the Congress can really get down to work, the *affaire Bilbo* must be cleaned up in some way—and no whitewash wanted—and family quarrels over choice committee plums amicably settled. But if the problems and risks are great, so, too, are the opportunities. If the Republicans do the job, there will be complete justification for the maneuvering now in progress to head the ticket in 1948.

End of hostilities

Only a few hours before the end of the old year, President Truman issued a proclamation declaring the cessation of hostilities as of noon on December 31, 1946. The result of this surprise move was to terminate at once the operation of eighteen wartime laws and to schedule for termination thirty-three others six months or more from now. While many of these laws have long since lost their importance, three of them continue to have a widespread influence on the national economy. President Truman's action, for instance, ends the Government's power to seize industries under the Smith-Connally Act and necessitates the return to their owners within six months of all plants now in the Government's possession. Terminated, too, as of July 1 are many wartime excise taxes on luxuries. The difference between the peacetime and wartime rates on these items will mean a reduction of \$1.5 billion in Federal revenues, and a sharp jolt to industry. In all probability, unless Congress reimposes the taxes, the President's action will lead to a six-month buyers' strike which may force some of the luxury busi-

ness to the wall. Agricultural interests were likewise seriously affected by Mr. Truman's action. If the President had waited until January 1, 1947 to issue his proclamation, the Government would have been bound to support farm prices through 1949. Now the Government's pledge to place a floor under farm prices expires at the close of 1948, two years after the "end of hostilities," and this difference of one year may cost the farmers as much as \$1.5 billion. While the President no doubt acted "in the public interest," cynics will see in this move a political *riposte* for the pronounced swing of the farm States away from the Democratic Party. During the campaign last fall, some Republican candidates clamored for an immediate end of war controls. Now that Mr. Truman has given them what they professed to want, farmers who voted the Republican ticket are in no position to complain.

New constitution for China

Twenty-five years ago Sun Yat-sen envisaged a modern constitutional republic arising on the ruins of the Manchu empire. On Christmas Day a long step in that direction was taken by the adoption of the new constitution proposed by the Kuomintang. It is a lengthy and rather complex document. It provides for separation of powers, for universal suffrage and secret ballot. The organs of government will be a President, a Cabinet, a Legislative Chamber, an Upper Chamber, and a large National Assembly to "exercise political power on behalf of the people." Owing to the abstention of the Communists and the Democratic League, the drafting of the constitution was largely a one-party affair. The Communists cry that it is therefore "illegal." They do not indicate what law it violates—much less do they discuss the legality of their own position as a political party maintaining a private army, warring on the legitimate government of the country and holding part of its territory. They could, of course, have shared, and were strongly urged to share, in the drafting. But the number of their representatives would not have allowed them to insist on that "unanimity" so dear to the communist heart the world over. In the Constituent Assembly, Chiang Kai-shek was able to carry the day for a more liberal draft against the more reactionary elements in the Kuomintang. Since the Kuomintang will remain the official party until the constitution comes into force at the end of this year, it is to be hoped that the liberal elements in the party will be able to assure moderation in the use of its undoubted advantage over non-government parties during the time of the elections that will choose the new government. The road ahead is still difficult and dangerous and true liberals will find themselves bedevilled from both Left and Right—to say nothing of the possibilities of intervention from without.

Towards A-bomb control

The far-reaching Baruch proposals were adopted by the Atomic Energy Commission on December 30 and transmitted to the Security Council for further action. With Russia and Poland abstaining, the 12-member Commission voted unanimously to recommend the plan first presented on June 14 of this year by the elder statesman, Bernard M. Baruch. Thus ends the first stage (but only the first stage) of the most thoroughgoing program ever seriously proposed in the field of armaments control. In its decision of last week the Commission has recommended to the Security Council the creation by a multi-lateral treaty or convention of an Atomic Energy Authority which would have wide powers of control and inspection in all matters pertaining to the use of atomic energy. It would have the exclusive right to carry on atomic research for destructive purposes. The representatives of the Authority would have unimpeded ingress, egress and access for the performance of their duties, and the body would be authorized to provide for the prohibition and disposal of atomic weapons. The aspect to which Soviet representative Andrei A. Gromyko, newly raised to the position of Deputy Foreign Minister, took the greatest exception was the abolition of veto rights to protect violators against punishment. This phase of the Baruch plan was in violation of the United Nations Charter, contended Mr. Gromyko, and on this score his country would have to abstain from voting on the whole report. With Mr. Baruch equally adamant on the other side, it is evident that atomic energy control still has a hard road ahead of it in the Security Council. And quite aside from the fate of the proposals in the Council, the ultimate effectiveness of the plan just approved depends on the willing participation of all countries in the multi-lateral convention setting up the Authority. The decision of December 30 ends an important stage in solving the problem raised by the discovery of atomic energy. The next stage may prove even longer and less satisfactory. Civilization's ability to save itself from destruction continues under test.

Progressive Citizens of America

To have any success in this country, especially when the tide is flowing toward conservatism, a liberal political movement must be above suspicion. Down through the years every reform movement has been smeared by the champions of the *status quo* as socialist, communist, radical or subversive, and this handicap, except during times of economic distress, has generally been too large

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to overcome. The launching, then, of the Progressive Citizens of America, which took place in New York on December 29, ought to be a matter of regret to all true liberals. This new organization is largely the result of a fusion between two groups which cannot stand an ideological examination—the National Citizens Political Action Committee and the Independent Citizens Committee of the Arts, Sciences and Professions. From the very beginning of its short existence, the ICCASP has functioned like a communist front, and the NCPAC, which was originally launched by the CIO to rally public support for Franklin Roosevelt in 1944, has long since become honeycombed with Stalinist sympathizers. Very significantly, the CIO was not present at the birth of the new organization, and it can be presumed that the last tenuous bonds between PAC and NCPAC have now been sundered. It was significant, too, that *New Republic's* Henry Wallace, in his address to the delegates, felt obliged to say: "We should have no allegiance outside this country of any sort." Surely, in any gathering of real American liberals, it should not be necessary to insist on elementary loyalties, or even to mention them. For the Progressive Citizens of America we hope, therefore, the shortest possible existence. In trying to stop the current trend toward reaction, the real liberals are handicapped enough already.

Marriage course by mail

For a year now the Catholic Centre of the University of Ottawa has run a correspondence course on preparation for marriage. Marking the first anniversary, Father Andrew L. Guay, O.M.I., the director, informs us that the response has been "tremendous" in both the United States and Canada. There are fifteen lessons in the complete course, which is open only to those who are engaged or intend to marry within a year, and to those already married. Others interested may take the first eight lessons. The first part of the course, open to all, deals with marriage today, courtship and engagement, masculine and feminine psychology, economic preparation, the spirituality of marriage, and civil law concerning it. The remaining lessons treat of church law about marriage, the marriage ceremony, physiological questions, hygiene and venereal diseases, moral aspects, and the first months of family life. Such a course of instruction, which recognizes that family living today is quite a complicated business, was bound to meet with favorable response. Young people need help in planning their marriage vocation. With the highest moral idealism in the world, they will still run into difficulties of a social, economic, psychological and pedagogic nature. Those difficulties are not satisfactorily met by knowing about the immorality of divorce or birth control. If we hope for marriages which find their fulfilment in moral family living, constructive opportunities for the practice of family virtues should be prepared, and occasions of sin, in the widest sense, must be forestalled. For that reason, preparation for family life means ever so much more than proper instruction in sex morality. Young couples know it, too; that explains the course's popularity.

Prices and Profits

With the "Battle of Statistics," which was started by the Nathan Report and helped along by counterblasts from the U. S. Chamber of Commerce and the National Association of Manufacturers, in full and furious swing, the average newspaper reader may soon be quoting figures and seeing graphs in his sleep. But no matter how vigorously the contestants may hurl their statistics at one another, or how boring the performance may become to eyes habituated to racing forms or box scores of hockey games, it is well to remember that throwing figures from a debater's platform is preferable to pitching brickbats on a picketline. No doubt, certain phases of this great labor-management debate are too profound for the average newspaper fan, but what the controversy is all about can be understood by concentrating on three fundamental facts. The first is that price advances during 1946 were greater than in any year since the first World War. Retail food prices rose 34 per cent and the prices of family living essentials 18 per cent. The second fact is that net profits of American industry during 1946 were the highest in history. Fourth-quarter reports are not in yet, but the final figure will approach \$12 billion and may even surpass it. To appreciate what this means, recall that average net profits during the lush war years were \$9.5 billion. The third fact is that from January, 1945 to October, 1946 real weekly earnings of workers in manufacturing declined on an average of 21 per cent. These basic figures, plus prospects for 1947, are being used 1) by labor to prove that industry should raise wages substantially without advancing prices; and 2) by industry to prove that it cannot possibly raise wages without shooting prices still higher. Who was it that said: "People cannot argue about facts: they can only be ignorant of them"?

German employment

The slightly ecstatic dispatch in the Dec. 26 New York Times, to the effect that "Russians excel other occupiers in cutting German unemployment," ought to be read a little warily. There is probably no doubt about the fair accuracy of the official figures quoted, according to which the Russian zone, by the end of September, had only 182,000 unemployed compared with 479,000 in the American zone (British and French figures were not included). But two vital elements in the problem, which the dispatch mentioned rather in passing, need to be given more importance. First, there is a constant infiltration of refugees into the American zone from other sections, and with September and the approach of winter, that flow was bound to swell. Second, the Russian solution for unemployment is simple—force men to work, as was done recently in five towns in the Russian zone, when the farmers were ordered to level the town cemeteries and till the land thus freed. Further, even with the relatively high unemployment in the American zone, General Joseph T. McNarney was able to state in his report for October, that the industrial output in the zone has risen eighty-five per cent since last January. It would be interesting to see figures from the Russian zone which would show that

the high incidence of employment is raising the standard of living of the Germans under Russian occupation. If, as a U. S. House of Representatives committee on postwar Europe charges in a release of Dec. 29, Russia has stripped its zone of industrial machinery to build up its own arms; if, with the machinery, thousands of workers and technicians are still being whisked off into Russia, it is not hard to see how unemployment figures can shrink rapidly. It is hard to see how ruthless methods, though they may give a man a job, can give him a better living and, above all, ever give him the self-respect and integrity needed to be a worthy member of a democratic society which Russia so falsely proclaims she is in the forefront in building.

Soviets Invite Armenian Refugees

Russia has invited all Armenian refugees to return to their homeland, asserting that freedom of conscience for all is guaranteed therein. Yet it seems that there, too, the Soviets hold to their own interpretation of "freedom of conscience." Laity as well as the clergy are required to give up their faith if they are Catholics in union with Rome. Only members of the Gregorian non-Uniate Church have freedom. This schismatic church is the only one recognized and allowed to exist by the Soviets. An eloquent reply to this invitation was made by the Patriarch of Armenian Catholics, Gregory Peter XV Agagianian, who in February, 1946 was elevated to the dignity of Cardinal. From his residence in Bzommar, near Beirut, in the Lebanon Republic, the Cardinal Patriarch sent a pastoral letter to all his dioceses throughout the world, expressing willingness to cooperate with the Soviet Government, but deprecating the anti-Catholic attitude revealed in provisions laid down for Catholics returning to Armenia. Recapitulating the sacrifices made by the Armenian people for the Allied cause during the war, the Cardinal declared:

... It has been said that some government officials have declared that members of the Armenian Catholic clergy may return to Armenia provided they sever all relations with the Holy See. ... But who does not know that such a condition amounts to a demand for apostasy? ... Thus, to preserve our Catholic faith, we must remain outside the borders of our homeland; we do so sadly. ... But no bitterness toward that land will find any place in our hearts. ...

Armenian Catholics accept the lot of displaced persons abroad, in order to enjoy the religious freedom denied at home.

Little Nazis amnestied

In dramatic circumstances of time and place, in Roemberg Square in Frankfort on the Main, before the restored statue of Justice, and on Christmas eve, Gen. Joseph T. McNarney, United States Commander in Chief in Germany, announced the pardoning of over 800,000 little Nazis. Those included were in classes three and four of the five-class denazification code, and were either minor offenders or were followers. Their freedom now means that they will not be subject to trial and possible

fines and restrictions of employment. The announcement was undoubtedly as good news for the millions concerned as it was a wise and humane move by the United States. Many quarters have already raised a cry that the amnesty shows a further weakening in our occupation policy; as a matter of fact, the explicit reason why the War Department, at the request of high-ranking officers in the zone, pardoned these minor party members was so that really criminal Nazi leaders, those in classes two and three, might be got at more swiftly. Certainly, with Nuremberg fresh in mind, Germans are not going to think that we are getting sentimental. The original American occupation policy, largely influenced by early hysterical clamor that all Nazis ought to be wiped out, had tried to include all the small fry in the denazification trials. This policy has now wisely been reversed. Though the Army has changed its stand from purely practical considerations, the amnesty is, nonetheless, a further confirmation of Secretary of State Byrnes' statement at Stuttgart on Sept. 7, with which all Americans must agree, that "American occupation forces are not motivated by revenge."

Lynchings in 1946

The Leader, of Dublin, Ireland, for December 14, has this pertinent remark to make concerning some recent United Nations proceedings:

When Senator Connally asked for General Franco's resignation and the appointment of a caretaker authority which would hold elections calculated to give Spain a Parliament fully representative of the Spanish people, it is a pity that a delegate from some sizable power such as the Argentine or Brazil or India did not suggest to him that before troubling about the motes in other people's eyes the United States should take the beam out of its own eye.

One of these U. S. beams continues to be that of lynching. According to the annual report on lynchings issued by Tuskegee Institute, Ala., a total of six lynchings, representing an increase of five over 1945, took place in the year just ended. This 1946 figure also represents an increase of four over the number in 1944, of three over 1943 and of one over 1942. Four borderline cases were not included in the 1946 report, because of insufficient evidence. This increase, which runs counter to so many optimistic prophecies, raises once more the doubt whether our record at home or abroad on lynchings can be made clear until we have Federal anti-lynching legislation.

U. S.-Vatican relations

In frantic anxiety to put President Truman and Myron C. Taylor in the wrong, a Methodist clergyman wrote recently to the *New York Times* that Mr. Taylor's mission "violates both the letter and the spirit of the United States Constitution." A group of Protestant clergymen wrote that the same is "contrary to one of our most cherished principles—the separation of Church and State." If these correspondents will take the trouble to consult *Consular Relations Between the United States and the Papal States*, by Leo Francis Stock, published by the American Catholic Historical Association in 1945,

they will read there the correspondence which took place between Hamilton Fish, U. S. Secretary of State, and Baron Blanc, Minister to the U. S. of Italy's new (and anti-papal) government. Italy had protested against the U. S. continuing to recognize Louis Bancel Binsse, an American citizen, as Consul General of the Papal States. Mr. Fish wrote (p. 434) that in his opinion the Pope still "has the right not only to appoint consuls but to continue in office at his pleasure those who may heretofore have been appointed"; and that his "sovereign right in this respect" is "still entire." To revoke the consul's exequatur would be "improper" and also "signally inconvenient to both Italy and the United States." If a papal consul in the U. S. (Mr. Binsse was the last papal consul general) were in 1876 considered by the U. S. State Department to be such a matter of course, it is puzzling to see just how or why the Constitution is violated and the principle of Church and State destroyed when a Baptist President and an Episcopalian philanthropist undertake to consult the Pope on matters of general humanitarian interest. Whether the Taylor mission is needed or useful, is something obviously debatable, like any purely practical proposal. But this being the case, then what are the motives of those who raise such fantastic objections?

The Pope on disarmament

There was so much in Pius XII's Christmas Eve address that it is not surprising if one or two points in it did not receive the emphasis they deserve. Referring, obviously, to the atomic bomb and similar weapons with which modern science has equipped us, the Pope spoke for all men when he said that "to the terrified eyes of humanity" they must appear "infernal creations." A new factor has thus entered into disarmament discussions which presents them "under completely new aspects and provides an incentive that was never felt before." That new aspect, one may judge, is the double realization that, even for the victors, a third war could not be other than completely disastrous, and that international relations as conducted on the basis of unlimited sovereignty are a natural breeder of war. There is hope, the Holy Father indicated, that in the fear of mass destruction the nations might find the beginnings of wisdom.

Isolationism and relief

In bold and terrifying lines the Pope sketched the picture of a starving world. Relief, he said had been generously given, but was still insufficient. Nor is famine the only fear. In the wake of starvation and disease come "hopeless rancor and deep-seated social rebellion." Yet, warned the Holy Father, there are certain "symptoms which reveal uncertainty and weariness" in the "magnanimous work of human solidarity." How, he asked, can "they upon whom fortune is smiling" justify in their consciences "isolationism and disinterestedness towards the necessities of others." We recommend meditation on the Pope's words to those who may be panicked by hysterical editorials about sugar and other foods flowing away from American tables to feed foreigners.

Washington Front

For U. S. Senate Democrats there was rich drollery in the spectacle of members of the new Republican majority squabbling among themselves as the G.O.P. took over Senate control for the first time in 14 years. The situation had been the reverse for so long. For years Messrs. Vandenberg, Taft & Co. have sat back in enjoyment as Democrats belabored one another, Senator Pepper cudgeling Senator Barkley, Senator Byrd cudgeling Senator Guffey and so on.

But the polished boot was on the other foot as the new Senate met. Republican Senators Reed, Robertson, Tobey and others thought too many of the prized Senate jobs were falling to Messrs. Vandenberg and Taft and Majority Leader White of Maine. Mr. Vandenberg was to be the Senate's new president pro tempore and its Foreign Relations Committee chairman. Mr. Taft would head the Labor and Education committee and the Republican steering committee, the latter strictly a party post. Mr. White was to be majority leader and boss of the Commerce Committee.

Senator Tobey objected that Mr. Taft and other leaders had no right to try to parcel out jobs before the whole new Republican side of the Senate—51 members—had assembled. Senator Robertson urged greater representation for the West. Others said that with so few

committees remaining under the congressional reorganization, no one should have too many jobs. So went debate.

Probably none of this was greatly important, though a few hurts might be left. But it pointed up the fact that sharp differences can develop among Republicans accepting a broadened scope of national responsibility, just as in the past among Democrats.

In point of ability, the November election undoubtedly has boosted the Senate level. Coming into the Senate is a sizable group of men who already have made considerable names for themselves in public affairs. Lodge of Massachusetts was an able U. S. senator before he resigned to go to war, and he is likely to show greater ability now. Raymond Baldwin of Connecticut has been a capable governor, and Irving Ives of New York is a man with a good legislative record at Albany. Ed Thye has been credited with being a good governor of Minnesota, and Harry Cain of Washington is rated a man of promise. It will be interesting to watch Bricker of Ohio and Martin of Pennsylvania.

Senators Taft and Vandenberg are in position to dominate, but it is likely that this new group will offer them sharp challenge now and again. After all, other senators may want to be President, too. And if the new members are on the timid side at first, Senators Morse, Aiken and others of the little G.O.P. liberal wing may be happy to needle the new majority chieftains. The Senate may not be such a dull place with the Republicans running the show, after all.

CHARLES LUCEY

Underscorings

Dedicated on January 5, the new Sacred Heart School in Pittsburgh has many unique features—ultra-violet rays in all the rooms to kill disease germs, automatic sprinkler system, air conditioning, sound proofing, dustless green-glass chalk boards, a cafeteria that seats 500 at a time, twenty-four classrooms. But the *pièce de résistance* is surely the 50-room penthouse convent atop the school, with a 300-foot promenade that gives perfect privacy to the teaching Sisters. The cost was \$600,000. Very Rev. Thomas F. Coakley, D.D., is pastor of Sacred Heart parish.

► Another new college for men will be opened in September of 1947 on a 50-acre estate in Andover, Mass. It will be in charge of the Augustinian Fathers, whose Villanova College in Philadelphia (founded 1842; present enrolment 3,941) is one of our major Catholic higher institutions. It is good augury for the success of the venture that Rev. Vincent A. McQuade, O.S.A., noted sociologist and labor authority, has been appointed president of the new college. Enrolment next year will be limited to 800 freshmen.

► The new "Boys' Town of the West," to be named the Hanna Center for Boys (in honor of the late Archbishop

Edward J. Hanna of San Francisco), is assured a better-than-hoped-for start. The drive for funds netted \$1,351,000, which exceeded by \$376,000 the amount solicited. The new center will replace a temporary shelter for boys now at Menlo Park, California.

► The American Catholic Philosophical Association, meeting in Toronto, December 27-28, elected as its president for 1947 Rev. Joaquin F. Garcia, C.M., Ph.D., head of the philosophy department, St. John's University, Brooklyn; at the same time, in New York, the American Catholic Historical Association (after awarding Carlton J. H. Hayes the John Gilmary Shea Prize for *Wartime Mission in Spain*) elected as its 1947 president Professor Friedrich Engel-Janosi of Catholic University; the Chicago sessions of the American Catholic Sociological Society, December 27-30, ended with the selection of Very Rev. Leo J. Robinson, S.J., Provincial of the Jesuit Province of Oregon, to be next year's chairman.

► Father William T. Kane, S.J., librarian of Loyola University, Chicago, who died on December 29 at the age of 66, was the author of *An Essay Toward a History of Education*, *Some Principles of Education*, a life of Father William Stanton, S.J., of Father Cornelius Shyne, S.J., a life of St. Stanislaus and, of recent publication, *Paradise Hunters . . .* The Franciscan nun, Sister Mary Innocentia, better known as the artist Berta Hummel, died recently in the convent of Siessen near Saalgau in Württemberg. She was 37 years old.

A.P.F.

Editorials

"To hope again"

The terrible intensity which marked the Holy Father's eighth Christmas Eve discourse on peace, as the nations prepared to celebrate the merciful coming of the Child of Bethlehem into our hearts (Cf. AMERICA, January 4, 1947, p. 370), found its most effective expression, characteristically, in one sharp cry of paternal anguish: "Humanity wants to be able to hope again!" There is every reason to believe that men of good will everywhere will recognize this cry as an echo of their own deepest pain and yearning as the New Year dawns.

Can we count on our statesmen-servants not to veto or longer retard the restoration of the nations' God-given right to hope? Even in the midst of the war's massive material and spiritual rubble, the Holy Father prays confidently that we can. He appeals to elementary prudence and good sense, as well as to "the vital interests of the victorious states themselves," when he reduces to three the postulates of the global peace agreement. The peace must come soon. It must be morally irreproachable. It must provide for its own revision and improvement by the nations.

1. Time is clearly of the essence. Victor and vanquished alike must begin to hope early this year if we are to win the race against the inflation, starvation and despair that stalk a dozen harried "provisional governments" and "constituent assemblies" to the East and West. Most military and civilian observers agree with the Pope that "the spring has already been stretched too far" and that the slightest pull "would cause it to snap"—where it has not snapped already. Swift and sure disaster will overtake us if we let the human family's fundamental need for certainty and order, for a juridical framework within which to labor and pray, wait upon our domestic debates or adjustments of policy.

2. The sheerest self-interest, too, supports the Pontiff's plea for moral sanity as well as speed in the making of the peace. After curbing brute force with our arms and memorably outlawing unjust aggression at Nuremberg, it would be little less than perversion or treason to impose, upon ourselves as well as the defeated foe, a peace without at least the visible imprint of "the seal of justice, prudent foresight, service to the common good of the whole human family."

Let political and economic repression of whole peoples become the end of our peace-making, and we have shot a poisoned arrow to the heart of the ideal of "cooperation between all peace-loving states" traced by the moral law and transferred already so hopefully to the text of our world Charters. The Holy Father takes comfort from the evidence that "competent and authoritative voices" have alerted us to the danger of sterility in a brutal vin-

ditive peace, however obviously the treaties must represent a "compromise between the policies and claims of differing political powers." If, in addition, even the fear of the atomic bomb impels us at long last to tackle seriously our own "central problem" of disarmament, the tortured moral conscience of "the whole human family" may indeed get the hearing and relief it cries for at the peace-table.

3. But the hearing and relief will not be final, dispassionate or satisfactory for a long, laborious time. Least of all can the Holy Father caress the illusions of perfectionism at this hour of universal distress and distrust. There will be "harshness, practical difficulties, inherent defects, omissions and inadequacies" in any treaty we may hope to see signed in this "year of fulfillment." A rigid peace might be worse than none at all. Hence the imperative third postulate, already stressed publicly by Secretary Byrnes and others, that the door be left open for "future revisions and adjustments." Many will see, besides, in the Pope's proposal of "clearly determined amendment procedures," an urgent challenge to the United Nations not to repeat a major League of Nations error by the freezing of the *status quo*.

Better than cynical negation and polemics, our Christian prayer, labor and sympathy will aid the statesmen to fulfill the solemn duty and promise of this new year of grace. Even a sincere attempt to realize the speedy, sane and flexible peace accord envisaged by the Holy Father could give us ground to hope again—even to smile again with the Prince of Peace, the Word made flesh and come to dwell amongst us.

Portal to portal pay

Over the Christmas holidays millions of American workers began to believe again in Santa Claus.

According to the *Wage Earner*, organ of the Detroit Chapter of the Catholic Association of Trade Unionists, in real life the fabled old gentleman's name is August Scholle, and he is President of the Michigan State CIO. Six years ago, despite guffaws from the CIO's well-paid legal talent, he played a long shot called "portal-to-portal" pay, and if the worst anticipations of business leaders are confirmed, the gamble will pay off to the tune of \$6 billion. As the *Wage Earner* tells it, here is the story.

Back in 1940 the workers in the Mt. Clemens Pottery Company—then owned by S. S. Kresge—thought their pay and working conditions were about equally unsatisfactory. The situation came to the attention of Gus Scholle and in April 14, 1941 the CIO moved in and organized Industrial Union 1083. But the path of the infant union was cluttered with obstacles manufactured

by the Company. There was a strike for recognition which lasted three weeks and was ended by an agreement which the Company failed to honor. Just before Pearl Harbor there was another strike, and this one dragged on until the following March, when it was broken by a Company-inspired back-to-work movement. In one sense that was the end of the CIO at Mt. Clemens.

But in another sense the CIO had just begun to fight. In the course of bringing unionism to the Kresge employes, Gus Scholle thought he detected violations of the Wages and Hours Act. One of these was the relatively large amount of "portal-to-portal" time the workers were obliged to put in; that is, time spent by the workers between their arrival at the plant and the beginning of operations. On their own time they punched the clock, changed into overalls or welders' suits, taped fingers, greased arms, oiled and prepared machinery. All this took about fourteen minutes. Taking into consideration the time spent leaving their jobs, Scholle figured that in many cases the employes were putting in about twenty-eight minutes a day for which they were not being compensated. Under the Wages and Hours Act, this work would have to be rewarded at the rate of time and one-half.

Through the assistance of a lawyer friend, who took the case after topflight CIO talent had laughed it off, Scholle filed the case which during the past fortnight has been making headlines all over the country. Months and years went by, and eventually the case wound its tedious legal way right up to the Supreme Court. Finally, on June 10, 1946, the Court declared that time spent in walking to a job from the plant gate and in "make ready" was working time within the meaning of the Wages and Hours Act and must be paid for at full rates of pay; that the Mt. Clemens Pottery Company had violated the Wages and Hours Act; that the Court which originally ruled in the case should fix the compensation due the employes.

That decision, the result of a lost strike and the shrewdness of an under-estimated labor leader, started the avalanche of claims which by last week had reached the two billion mark.

This astonishing development, unexpected by labor and management alike, might serve as a peg on which to hang some remarks about poetic justice. If the management of the Mt. Clemens Pottery Company had not opposed the natural and legal right of its employes to organize, Mr. Scholle might never have started suit under the Wages and Hours Act, and industry today would not be frantic over the possible consequences of the Supreme Court's decision.

But from the same text another sermon might be preached. It would be a sermon on the folly and blindness of large sections of American business in neglecting the human factor in industry and in sponsoring a pagan dog-eat-dog philosophy of economics. By and large neither labor nor management looked upon time spent in going from the gate of a plant to the job location, or in preparing for work, as working time under the Wages and Hours Act. Certainly the CIO lawyers who laughed

at Gus Scholle—was the reputedly brilliant CIO General Counsel Lee Pressman one of them?—did not so believe. If, then, relations between labor and management were friendly, if the unions were trusted and their cooperation solicited, if influential industrialists had ceased to nourish a secret desire of breaking organized labor, if last year's sorry mess had been avoided, is it likely that the unions would now be pressing claims they never thought they had and demanding their pound of flesh? The current drive for back pay may not be considered good sportsmanship. But the point is, there is little sportsmanship where the only law is jungle law.

Where the current set in motion by Gus Scholle may be headed, we do not profess to know. There is talk of rushing a law through Congress to invalidate the suits now being filed, but such a law would be doubtfully constitutional. On the other hand, if the claims are pressed, many a firm may be badly damaged financially, many a job jeopardized. A reasonable solution would be to compromise the claims through collective bargaining, but as the law is now construed even this approach is impossible. At the moment the way to a sensible solution seems closed. Perhaps in some manner it might be opened if industry would choose this occasion to meet labor half-way on the wage-price-profit issue and at the same time extend the honest hand of friendship and partnership.

The Church and politics

Contemporary documents have made abundantly clear to the unprejudiced thinker that the Church rigidly abstains from purely political activity, while ceaselessly cherishing her role as guardian of the moral bases of political life. Perhaps none of these documents is more striking than the recent (Oct. 20) pastoral letter of Cardinal Hlond.

Its strength rests, of course, on the soundness of its principles, but it gets an added vigor (and poignancy) from the circumstances that occasioned it. The battle at the ballot-boxes of Poland on Jan. 19, the Cardinal says, is to settle whether the transformation of Poland will be entrusted to those who seek "to build the life of the country on solid Christian foundations," or to those who seek "deliverance for the world in the omnipotence of a godless and materialistic state." There is little doubt (and hence the poignancy) that an election under terror will sweep Poland into the control of the second class, that of communist seekers.

If the Cardinal's pastoral is a pathetically magnificent manifesto on the principles of a cause lost in Poland, it is also much more. It is a clear summary of the rights and duties of Catholics in civic and political life, and deserves thoughtful consideration in all countries where Catholics can still freely exercise political influence.

After twice reaffirming that "the Church does not lead an electoral campaign, but points out the moral principles that should be adhered to by all parties if they wish to gain the votes of Catholics," the Cardinal sets forth the following eight points as a guide to Catholics:

1. Catholics, as members of a state community, have the right of expressing their political convictions.
2. Catholics have the right to decide by their votes the most essential laws of Polish public life.
3. Catholics have a civic, national and religious duty to take part in the elections.
4. Catholics may not belong to organizations or parties the principles of which contradict Christian teaching, or the deeds and activities of which aim in reality at the undermining of Christian ethics.
5. Catholics may vote only for such persons, lists of candidates and electoral programs, as are not opposed to Catholic teaching and morality.
6. Catholics may neither vote for nor put themselves forward as candidates for electoral lists the programs or governing methods of which are repugnant to common-sense, to the well-being of the nation and the State, to Christian morality and Catholic outlook.
7. Catholics should vote only for candidates of tried probity and righteousness who deserve confidence and who are worthy representatives of the well-being of the nation, of the Polish State and of the Church.
8. Catholics cannot refrain from voting without a fair and wise reason; for each vote, given according to the above recommendations, either promotes the common good or prevents evil.

Here, certainly, is a code which only the most hopelessly fanatical proponent of the "separation" of Church and State could possibly interpret as interference. Here are principles that must more and more animate every voting Catholic and indeed every right-minded voting citizen, if our democracy is to continue to prove itself at the polls. We say every right-minded voting citizen, for if we change the word Catholic to "Christian," we have a clear-cut statement of ideals and a practical platform for action at the ballot-boxes which must certainly commend itself to our American electorate. For we at least still call ourselves a Christian country.

The practical application of such principles is needed right here at home. Such organizations as the San Diego Civic Committee, to name but one, have had great success in screening political candidates, thus proving the need and providing a practical means for the application of the principles. The spread of such intelligent zeal for the betterment of political life will make sure that no future American Cardinal will find himself, like Poland's Cardinal Hlond, courageously and temperately setting forth noble political ideals to an electorate powerless to apply them.

Milk and morals

The action of the Dairymen's League Cooperative Association, Inc., in buying on the market to keep up the price of milk, brings up some interesting questions about farm prices and their control, about farm cooperatives in general and dairymen's cooperatives in particular.

Put briefly, the facts are these. Wholesale prices for milk products in the New York milkshed are regulated by a complex formula in which the current price of butter occupies a key position. Had butter prices been

allowed to fall in December the way the market indicated, dairymen's income for January would have taken a drop. Mr. Rathbun, of the Dairymen's League, explained it thus: "If wholesale butter prices had averaged less than 83½ cents a pound for the month up to Dec. 24, fluid milk prices would have dropped from \$5.46 a hundredweight to \$5.24 for the month of January." Wherefore, he contended, the League was justified in entering the market as a buyer to prevent the loss of \$600,000 income to League members. Even had prices dropped, he said, the gain to consumers would have been only ½ cent a quart for milk, had the dealers passed the saving on to them. Retailers disagreed with this contention and spoke in terms of many times that amount.

The New York City Consumer Council, much of the press, and business critics with an interest in the National Tax Equity Association, called for an investigation. Within a few days a number of Federal and State agencies, including the Federal Bureau of Investigation, were on the trail, all on the look-out for restraint-of-trade violations.

The dairymen are in a vulnerable position and they know it. Past complaints about restrictive labor-union practices and efforts to force wages higher sound rather hollow in the face of such maneuverings. Pursuit of their own interest independently of the consumer is just as reprehensible in farmers as in industrialists and labor unions.

Back in October, Mr. Rathbun, of the League, called attention to the danger involved in present dairy practice. Competitive bidding for farmers' milk, payment of premiums because of scarcity, and the practice of selling to the highest bidder regardless of established channels threaten the future of the milkshed, he said (cf. *American Agriculturalist*, Oct. 19, p. 4). Now the public, used to anti-labor and self-justifying editorials in some of the farm papers read by the dairymen, are asking what goes on. They can hardly be blamed.

Several questions come up about the ethical aspects of the case. First is the motive behind some of the attacks upon the Dairymen's Cooperative. The National Tax Equity Association has been gunning for cooperatives, not always with sufficient understanding of the reason for their existence, and now finds the dairy producers' cooperative an excellent scapegoat.

The second question that could be put concerns the legitimacy of seeking profits apart from the common good. What the dairymen did benefits the big producers, who need help least. The small farmers, and certainly the consumer, stand to gain not at all. It is just another case of monopoly and all it implies.

Dairymen have headaches not generally appreciated. Costs and labor, feed and transport, demand continued attention. To prevent chaos a close-knit organization is needed. But the membership must see that the organization does not get out of hand. When it seeks a decent living for all dairymen, its interests are identified with those of most organized labor. But market-manipulations, primarily for profit, would put it in the category of big business. In that case family farmers stand to lose.

Letter to a lawmaker

Charles W. Anrod

AMERICA is privileged to present this letter from Charles W. Anrod, Professor of Industrial Relations at Loyola University, Chicago, to Senator Ball. At the Senator's request, the professor gave his opinions on a number of topics in the field of industrial relations.

As I pointed out some twelve months ago, there can be no doubt that the need for industrial peace is of the utmost importance. Since then, the country has been confronted with a number of serious and costly strikes. Many measures and procedures designed to remedy that unsatisfactory situation have been proposed and/or tried out with but little success.

Under these circumstances, I cannot but agree with you that the Eightieth Congress will, in all probability, be confronted with the whole subject of industrial relations. However, experience has abundantly proved that restrictive legislation is definitely not a panacea in the field of human relations. This applies specifically to compulsory arbitration of industrial disputes. There is no legislative substitute for self-discipline and co-operation.

Yet, I do not want to create the impression that the Eightieth Congress should accept the unfortunate situation as it is and do nothing. What I want to say is that Congress should be mindful of the given limitations of any legislation designed to bring about industrial peace, and also be aware of the fact that legislative restrictions will often do more harm than good in the complex and dynamic area of industrial relations. Thus, before any pertinent legislation is put into shape, Congress should first undertake an impartial and scientific investigation into the causes of the existing industrial struggle. Such a study would, in my opinion, make it clear that the major cause of the present industrial unrest is the fact that a sound theory of collective bargaining is sadly lacking. The study would also reveal that as a result of that lack industry's convictions about sound management and organized labor's convictions about effective unionism do not fit together at important points. In other words, the two great social forces are striving towards two *different* goals instead of marching shoulder to shoulder towards one *common* goal. No wonder that, under these circumstances, collective bargaining is often conducted in an atmosphere of antagonism which is bound to lead to breakdowns in the negotiations. It is obvious that this situation can hardly be remedied by legislation but only by the development of a progressive and workable theory of collective bargaining through scientific research and education. Such a theory would enlighten the parties as to their respective rights and duties as well as to their mutual interests, and thereby create a better and more peaceful atmosphere. It can also be expected that the courts (preferably labor courts) would in time crystallize such theory in law. In this connection, I should like to call your attention to a recent publication: *Mutual Survival: The Goal of Unions and Management* by Professor E. Wight Bakke, Director of the Labor and Management Center of Yale University.

This treatise is an excellent attempt to explore the basic origin of the industrial struggle.

In my opinion, Congress can contribute greatly to a satisfactory and lasting solution by setting aside appropriations designed to further scientific research and to aid future managers and union leaders in getting a specialized education which will give them the necessary knowledge and understanding of the complex problems involved.

The above suggested Congressional investigation will also shed light upon certain causes of the industrial strife which involve a clear violation of the spirit (although not of the letter) of existing statutory law or of unwritten (but recognized) social and ethical rules of behavior. Only these causes are, in my opinion, open to legislation.

On the basis of the above assumptions as to the causes of the industrial struggle, I should like to comment as follows on the problems listed in your letter.

STRIKES IN PUBLIC UTILITIES

Undoubtedly, strikes in public utilities in the strictest sense, such as the supply of electricity, gas and water, are most undesirable. Yet, the real cause of many of these strikes is that one party or the other (or both) is not aware of its duties and responsibilities to the community at large. I believe that anybody who engages, or accepts employment, in public utilities must understand that, generally speaking, his right to strike or to lock out is limited in the interest of the community at large, and that *voluntary* arbitration of disputes should usually be substituted for industrial warfare. The utility strike in Pittsburgh was both deplorable and unnecessary, since the company was prepared to arbitrate prior to the strike. We had the reverse situation here in Chicago, however, where the employes of the Chicago Motor Coach Company were on strike for many weeks. In this case, the union offered (prior to the strike) to submit the dispute to arbitration, but the company steadfastly refused that offer. The real cause of both strikes was obviously a lack of knowledge and understanding on the part of the recalcitrant party, i.e. the knowledge of the willingness of the other party to fight the matter out and the understanding that any party to a public utility dispute is under a definite obligation to avoid forcing a trial by strength. Such blunders cannot be corrected by legislation providing for compulsory arbitration, unless one also enforces it. Yet, no democratic country has ever succeeded in enforcing satisfactorily compulsory arbitration. The only known instances where compulsory arbitration was enforced are the dictatorships of Hitler, Mussolini and Stalin. That is one of the main reasons why I am basically opposed to compulsory arbitration.

It seems to me that a proper and democratic remedy

can be achieved only by measures that aim at the education of the parties. What I mean is this: I believe that it would be a serious error to take away the right to strike or to lock out from parties engaged in or employed by public utilities. But a governmental fact-finding or mediation agency should investigate such industrial disputes and, with all possible dispatch, inform the public of the objective facts underlying the specific dispute. It can reasonably be expected that public opinion will bring such strong pressure to bear upon the parties that they will have to settle the dispute or submit it to arbitration. Whether or not such governmental investigation should be coupled with a cooling-off period, is a matter of argument. I have no basic objections to a short and definitely limited cooling-off period as such, but would use it only sparingly, i.e. in cases of great and unusual emergency.

I do not want to be misunderstood: I am fully aware of the fact that the above suggestions can be applied effectively only to local, not to industry-wide situations.

INDUSTRY-WIDE COLLECTIVE BARGAINING

The question of the peaceful settlement of industry-wide labor disputes is one of our most difficult and unexplored problems. Industry-wide strikes result from industry-wide collective bargaining, which, in turn, is the result of a growing trend to broaden the geographical area of negotiations and collective bargaining agreements for the purpose of matching industry- or market-wide organization of certain industries, or of bringing about standardization of wages, hours of work and working conditions within a specific competitive industry. It is my considered opinion that industry-wide collective bargaining is a natural and logical development in the whole process of modern industrial relations, as is evidenced by the experience of foreign countries, such as Great Britain and Sweden, which have traditionally been accustomed to collective bargaining. The growth of this trend cannot be stopped by legislation, but at best can only be retarded, with the result that we shall have to face the real problems sooner or later. Nobody has ever succeeded in putting the clock back.

While I am convinced of the ultimate value of industry-wide collective bargaining, I am also mindful of the fact that its operation in the United States has, in many instances, been disappointing and unsatisfactory. The greatest drawback of the present operation of industry-wide collective bargaining is that a breakdown in negotiations often results in an industry-wide strike with all its chaotic consequences. The almost periodical shutdowns of the coal industry prove the correctness of that statement. I have no doubt that such situations cannot, for many reasons, be tolerated in the long run.

The legal and political theory behind the government-seizure device does not solve the problem. Government seizure is at its best a stop-gap in actual wartime and at its worst the enemy of free collective bargaining in peacetime. I have carefully observed the literature on industry-wide collective bargaining but have still to read a satisfactory answer to the various problems involved. One thing, however, seems clear to me: if Congress is going

to deal with the intricate machinery of industry-wide collective bargaining, it would be a grave mistake to pick out only one problem, i.e. industry-wide strikes. Satisfactory and lasting results can, in my opinion, be achieved only if Congress studies and, if necessary, regulates the whole process of industry-wide collective bargaining as well as of market-wide organization of industry.

Thus, my suggestion is that Congress should appoint a committee consisting of the best experts in the country to study the whole subject and to submit its findings and recommendations to Congress for appropriate action, if any. In the meantime, there seems to be no other solution but to use the procedure provided for in the War Labor Disputes Act, undesirable as it may be.

BREACH OF CONTRACT

Sanctity of contract is an established rule of law about which no argument can exist. If a union breaks a collective bargaining contract, it should be as liable for damage as any other party to a lawful contract. The issue has been obscured by the fact that in certain jurisdictions, such as Illinois, unincorporated unions cannot sue or be sued at law for damages by their association name (Illinois Appellate Court, Fourth Division, in re *Kingsley v. Amalgamated Meat Cutters*, decided May 26, 1944, 55 N. E. (2d) 554). The Illinois courts overlook the fact that a modern union represents organized, institutional activity as contrasted with wholly individual activity. Thus, no serious objections can be raised to legislation providing for the general suability of unincor-

porated unions for damages. Mr. Padway, General Counsel of the AFL, testified before the Judiciary Committee of the House of Representatives some years ago "today labor is not objecting to being sued in its common name" (quoted in a decision by the U. S. Court of Appeals, District of Columbia,

in re *Busby v. Electric Utilities Employes*, decided January 22, 1945, 147 F. (2d) 865).

However, the enactment of such a law would not, in all probability, change the situation substantially. The real reason why the doctrine of sanctity of contract has been beclouded, even in jurisdictions where unincorporated unions are suable at law for damages in their common name, is to be found in the slow, costly and highly technical procedures of our courts and in the often purely legalistic approach of judges to industrial problems.

Thus, Congress should in my opinion study the question of whether special labor courts or similar judicial agencies are feasible within our legal framework. Such labor courts would handle industrial disputes of rights speedily and be administered by judges who have the necessary economic and social understanding. However I want to emphasize that my notion of labor courts differs from that of certain Senators or Congressmen insofar as



my proposal would limit the jurisdiction of labor courts to disputes of rights. These courts would have no jurisdiction over disputes of interests. The Rev. Benjamin L. Masse, S.J., and I have elaborated on this point in a joint article which appeared in AMERICA, Aug. 25, Sept. 1, 1945, entitled: "The Adjustment of Industrial Disputes" (reprinted in the *Congressional Record* of October 11, 1945, pp. A4594-A4596).

I also believe that such labor courts would develop a satisfactory theory for disposing of cases resulting from sympathy strikes (which often involve a breach of contract) and from secondary boycotts. I would, therefore, refrain from regulating such situations by statutory law.

To the best of my knowledge, I have not read a court decision sanctioning a political strike. As far as I know, the courts have only ruled that a peaceful strike for economic reasons is lawful. I am sure that the matter will satisfactorily be dealt with by the courts if a political strike should ever occur. No legislation would seem necessary.

NATIONAL LABOR RELATIONS ACT

I am skeptical about the necessity for and value of any substantial change in the National Labor Relations Act (apart from two exceptions outlined below). The Wagner Act was necessary at the time of its enactment and is still necessary, since too many employers are not yet reconciled to the idea of bargaining collectively in good faith. In my opinion, there are no basic defects in the Act as such. It must, however, be admitted that the application of the Act by the National Labor Relations Board has sometimes led to unsatisfactory results. This applies especially to the employer's right of freedom of speech. In reading applicable rulings of the Board, one cannot, at times, avoid the impression that the Board has limited that constitutional right of employers beyond necessity. Yet no change in the Act is required to correct faulty rulings of the Board, since the recourse to the courts provided for in the Act is sufficient to remedy such mistakes. I am especially confident that the institution of specialized labor courts would greatly contribute to a more satisfactory application of the Act. Whether or not certain functions of the Board should be transferred to such labor courts is a matter requiring serious study.

The two exceptions where, in my opinion, the Act should be amended are as follows:

1. Jurisdictional strikes which cannot be settled by the unions involved within a reasonable period of time should come under the jurisdiction of the Board, and the Board should be empowered to enforce its rulings through the courts. I do not have to elaborate on the injustice imposed upon an employer who is caught by the rivalry of two fighting unions. Jurisdictional strikes are, in most instances, a regrettable abuse of labor's legitimate right to strike for economic reasons.

2. After the Board has certified a majority union, picketing and strikes by a minority union should be illegal. These methods involve a clear violation of the spirit of the National Labor Relations Act, and also put

the employer in an impossible position. They cannot be defended by anybody.

UNION SHOP

I have no basic objections to the union shop as such. The union shop has often pacified industrial relations and aided responsible union leaders in maintaining a disciplined membership. In addition, the idea of the union shop is so deeply embodied in the philosophy of American unionism that any legislative restrictions would meet the strongest opposition and antagonism of organized labor, which would by far outweigh any advantage that can possibly be expected from the abolition of the union shop. What seems to be wrong is not the institution of the union shop as such, but its application by certain unions. That defect can be corrected if Congress enacts legislation providing that the union shop is legal only if:

- a) at least a majority of all eligible employees in the appropriate unit are members of the union (Sec. 8 (3) of the NLRA);
- b) the union is open to all eligible persons regardless of sex, race, color, nationality, creed and denomination;
- c) the union charges only a moderate initiation fee;
- d) the union has democratic elections of its officers open to all members at regular intervals of not longer than two years;
- e) the union makes annual audited financial reports to its members; and
- f) the union's constitution contains democratic rules regarding the expulsion of members from the union.

I am confident that the above suggestions will be sufficient to correct any abuses of the application of the union shop which may have occurred in the past.

FOREMEN'S UNIONS

It is quite amazing that the unionization of foremen by independent unions has aroused such widespread opposition of employers. No student of industrial relations can overlook the fact that the modern foreman, especially if he is employed by a large concern, is suffering from the same inequality in bargaining power which plagued his subordinates during the nineteenth century and which led to the substitution of group action for individual action on their part. There is, in my opinion, no justification for denying foremen the right to form and join independent unions composed of foremen and to bargain collectively through the medium of such unions. Independent foremen's unions existed and were recognized in foreign industrial countries, for instance in pre-nazi Germany, long before the enactment of the National Labor Relations Act. No complaints are known resulting from the existence and operation of such unions.

Thus, the ruling of the National Labor Relations Board in re *Packard Motor Car Co. & Foremen's Association of America* (decided March 26, 1945, 61 NLRB

4) was correct not only with respect to the applicable law but also especially with respect to the social and economic problems involved. As you know, that ruling has been upheld by the U. S. Court of Appeals, Sixth Circuit, in *re National Labor Relations Board v. Packard Motor Car Co.* (decided August 12, 1946, 18 Labor Relations Reference Manual 2268). The case is now pending before the Supreme Court of the United States and a final decision is to be expected in the near future.

However, the National Labor Relations Board has gone further and ruled that foremen may join and be represented by a union which is an affiliate of a rank-and-file organization, regardless of whether or not the employer opposes such arrangement; in *re Jones & Laughlin Corp. v. United Clerical, Technical & Supervisory Employees Union of the Mining Industry, Division of District 50, United Mine Workers of America* (decided March 7, 1946, 66 NLRB No. 51). I am doubtful as to the wisdom of the latter ruling, since its general application may bring about an undesirable division of allegiance on the part of the foremen. Although this question was not properly before the U. S. Circuit Court, the Court has indicated in its aforementioned decision that it would not go along with the Board's ruling in the Jones & Laughlin case (*supra*).

Thus, it can reasonably be expected that the matter will finally be settled by the courts in a liberal and satisfactory manner on the basis of the existing law. No additional legislation seems necessary.

U. S. CONCILIATION SERVICE

One of the most pressing issues in our present system of industrial relations is a thorough overhauling of the U. S. Conciliation Service. It is regrettable that in the past Congress has paid but little attention to the defects in the composition of the personnel of this agency. Anybody who has experience in the settlement of industrial disputes knows that the task of a conciliator or mediator is a tremendously difficult one, requiring a great deal of scholastic training and technical ability. There are not many men who possess all the qualifications necessary for an effective conciliator or mediator, but there are enough. Unfortunately, they are, for the most part, not on the staff of the U. S. Conciliation Service. The reason therefor is mainly to be found in the fact that the remuneration of the conciliators is greatly below the amount which outstanding men are entitled to receive.

I believe that the Eightieth Congress has a real obligation to correct that unfortunate situation by substantially raising the salaries of conciliators and by setting high standards for their appointment, without regard to any "red tape" resulting from civil service regulations. The tasks assigned to the U. S. Conciliation Service offer almost unlimited possibilities. The problem is to translate opportunity into accomplishment. I am convinced that a thorough improvement in the personnel of the U. S. Conciliation Service will not only increase its reputation and efficiency but also achieve the desirable aim, i.e. to prevent or to settle as many labor disputes as possible.

The question whether the U. S. Conciliation Service should remain under the jurisdiction of the Secretary of Labor or be elevated to an independent agency should be settled solely on the basis of expediency. I believe that from an administrative point of view, the U. S. Conciliation Service definitely belongs to the U. S. Department of Labor.

The Menace of the Arctic

Conrad H. Lanza

A subject most disturbing at this time is the Arctic region. Should there be another war, what would be the role of that vast area? Is an immense expanse of ice, snow, water and barren land a national protection, or a danger? It certainly used to be a shield, for until recently no armies could cross it. Now the airplane enables any part to be reached within hours. And airplanes carry atomic bombs.

The Arctic has ceased to be a protective zone. The great Powers and many small nations are in the north Temperate Zone. All are within range of airplanes coming out of the Arctic.

The short air routes between North America and either north Europe, or Japan and China pass across the Arctic. It is the natural route for planes, and was so used during World War II.

The atomic bomb appeared only during the final month of that war. There has been little experience with it. That little has convinced the entire world that it is a weapon of unparalleled destructive possibilities. Its possible use in a new war has aroused universal fear. The most promising method of using atomic bombs appears to be to have planes fly them across the Arctic to some unsuspecting nation beyond.

Could a nation secretly establish a base in the Arctic whence planes could fly off on war missions? In a nation's own Arctic areas this undoubtedly could be done. There is also a possibility that a base might be established in some other nation's Arctic areas, owing to the fact that such areas are enormous in extent, uninhabited and not under constant surveillance. Bases for a small number of planes would require but few men and a minimum of supplies. Snow or ice surfaces form ready-made airfields. All this is a menace for the future.

A base in the Arctic is not absolutely essential for an air attack. Planes now in daily use are capable of flying the round trip between North America and either north Europe or north Asia, without having to refuel. They can cross the Arctic, drop a bomb, and fly home without having to stop. The sole defense against this is to discover hostile planes while they are yet en route in time to arrange for their interception. When German planes attacked England, such a system was habitual and it worked well. Once it was established, few hostile planes

escaped being downed before they had reached their objectives.

Owing to its vast size and the fact that it contains no defense posts and no one to observe, the Arctic is at present practically unguarded. To discover planes coming over it, special outposts will have to be organized on an extensive scale.

The Arctic, instead of being an impassable waste and a zone of protection to the north, has become a source of danger, or will be, so long as the nations have planes and atomic bombs. The Arctic is the easy route for planes equipped with the most powerful and awful weapon which the world has ever known. Right now a plane crossing the Arctic would have a very good chance of arriving at the other end without having been detected en route.

All Powers within reach of the Arctic have started intensive studies and investigations as to what to do about it. The Arctic is of very definite interest.

THE NATURE OF THE ARCTIC

The American Arctic area belongs mostly to Canada, which at the United States boundary stretches 3,500 miles from Vancouver to Labrador. The inhabited section is a narrow belt just north of the border and not over 300 miles wide. Beyond is the Arctic, extending 1,200 miles to the Arctic Ocean and 1,500 more, or 2,700 miles in all to the North Pole. As one goes north, Canada's width decreases. It is only 2,000 miles at the Arctic Ocean and nothing at the Pole. It is a triangular area, the sides meeting at the Pole.

This is a vast territory. It is mostly barren. A few Indians are south of the Arctic Ocean, and Eskimos are scattered along the edge of that ocean. Fur trappers are scattered in the southern half. Nobody lives in the northern half. Its land areas are full of lakes and streams and afford innumerable sites for landing planes.

Prior to World War II, this Arctic area was of little interest to Canada, which owned it. It was of no interest at all to the United States. It was known for its tales of adventure, the stories of the red-coated Royal Mounted Police, who represented the law, and not least for the missionaries who administered to widely scattered inhabitants. It was known also for its climate, which is one of extreme cold.

Until some ten years ago, this area could be reached only by small parties who traveled by canoe in summer, or by dog-sled in winter. In the spring and autumn, voyages were impracticable. Then came the airplane. Used at first for occasional trips to carry passengers and supplies, it quickly became common. It supplanted ground travel and has become the normal method of transportation throughout the Arctic. The Arctic Ocean can now be reached within the day, at any time, as against one to two months by canoe or dog teams, which can travel only in certain seasons. What had been an inaccessible country is now within easy reach of any place in flying distance.

To the east of Canada is Greenland, 2,000 miles long and 500 wide. Air bases can and have been established

on its completely uninhabited and ice-covered interior. To the east, 450 miles away, is Iceland. This is a friendly nation, and no base could be organized there without its being immediately known to us. Such is not the case in Greenland.

From north European fields in either Scandinavia or Russia, it is but 2,000 air miles to Greenland and 4,000 to the center of the Canadian Arctic. It is about the same distance to the New England States.

The Arctic islands north of continental Canada are largely unexplored. Naturally, they are not under observation. The United States has had meteorological stations on the east islands since the war. Russia had a scientific station near the North Pole before the war. So it is possible to have bases in that area, and to maintain them. It would be under 2,000 miles from there to the United States.

Alaska's interior is about 600 miles wide and deep. Much is covered by mountains and is unsuitable for air fields. The Yukon passes nearly through the center, and its valley is inhabited, as are the coasts. It would be difficult to establish a strange air base in Alaska without its being detected within a very short time.

Siberia is west from Alaska. Airfields near Bering Strait would be within 4,000 miles of Hawaii, Oregon or Chicago—easy bombing distances. This is not such a danger to the United States and Canada as might first appear. Air routes from Bering Strait to American cities pass over or close to Alaska and Arctic Canada. Our radar stations should be able to locate strange planes almost as soon as they started, and in ample time to provide for their interception before they could arrive at any worth while targets.

For Canada and the United States the major danger lies in hostile air bases being secretly established within Greenland, or on the islands between Canada and the North Pole. While it would be desirable for an attacking nation to have such a base, it is not an absolute necessity. Planes can fly from Europe or Asia direct to the northern part of the United States, or any place in Canada, without needing an intermediate base, although the latter would be helpful and would enable planes to raid further south.

PROTECTIVE MEASURES UNDER WAY

Governments are aware of the importance of the Arctic. They are studying and investigating. During the war the United States had air bases in Alaska, Arctic Canada, Greenland and Iceland—a very good belt. Those in Alaska remain.

Canada has asked for the withdrawal of the American bases in her territory. This will probably soon be completed. Canada has engaged herself to organize outposts in the Arctic which will ensure detection of strange air forces, and to watch for installation of unauthorized bases. She feels that this is essential to her own safety. She wishes to have sufficient outposts to do the job properly, but not so many as to alarm other nations. The outposts are to be purely Canadian, but the presence of observers from friendly nations is not excluded.

The United States is aiding Canada, and the two nations are co-operating. They have recently completed joint operations in the far North to test methods of supply, equipment and communications. It was found that there was no difficulty in supplying by air military forces anywhere within the Arctic. More maneuvers and operations are envisaged.

American bases in Greenland have not yet been withdrawn. That great island belongs to Denmark, which is a small nation, probably not prepared to maintain an effective watch. Negotiations are under way with a view to authorizing the United States to maintain bases within Danish territory in the Arctic without in any way interfering with sovereign rights.

Both the United States and Great Britain maintained bases in Iceland during the war. Iceland has objected to the retention of these foreign bases, and in accordance with promises made they have been evacuated. The American base was turned over to Iceland, with the United States retaining the right to land planes there on peaceful missions. Presumably, should another war develop, Iceland would be as ready to allow reoccupation of her air bases as she was in the late war.

Beyond Iceland, to the east, is Spitzbergen. The British occupied it during the war. There have been unconfirmed reports that Russia has asked for rights to establish bases. Spitzbergen belongs to Norway, which is not likely to grant bases to anyone for the present.

What bases Russia may have in that part of the Arctic which belongs to her is her secret.

Mrs. John Doe, A. B.

Mary Stack McNiff

Protesting against the idea that running a home is a monotonous or deadening task, Chesterton compared the mother to a queen ruling her realm. Mary Stack McNiff shows the college graduate turned housewife how it can be done.

They were refreshing and gay, this young bride and groom who had spent the evening with us. The bride was a recent college graduate and some of her views on the "typical" housewife indicated a rather tentative opinion about the possibilities of marriage as a full-time job. When it was time to go, her husband said jokingly, "Come on, wife." She grinned back mischievously and replied, "Address me that way and I won't budge." They went up the street, still bantering good-naturedly about emancipation and women's rights.

That girl differed from many other young wives of the intellectual type only in being a little franker than most about her doubts and fears. It is all too often that the class valedictorian and most promising graduate finds herself wondering after marriage if life wouldn't have been far simpler if she had been born a moron. She resents seeing what she has considered her assets turn into liabilities; she resents her own dissatisfaction and bafflement. There is an even chance that she can work her way to a solution, but it often takes a long time and the process can leave ugly scars. Is there any good reason why the bright college graduate should find

As yet, only the United States has the atomic bomb. Other nations are seeking to develop their own supply, and it seems probable that they will succeed in doing so. When that happens the Arctic will need close watching to prevent the secret installation therein of dangerous bases, and to detect in time strange planes flying clear across.

For the United States and Canada this is a grave problem. It is necessary to watch both towards the east and west. The two nations are striving their uttermost to be ready to have an efficient guard against attack from the frozen North as soon as there are indications that there is a chance of that occurring.

CONCLUSION

Russia is equally sensitive and so are the British. How best to secure protection towards the immense Arctic area is a question not yet settled. Large defensive forces are not what is wanted. Surveillance is essential over national and neutral areas. Add intercept forces to head off hostile planes before they could reach their destinations—the same kind of problem as was the air defense of Britain, but on an enormously greater scale and in an uninhabited and barren area where hostile forces are harder to detect.

Whatever may be done in the Arctic does not change the fact that the danger lies in the atomic bomb. The Arctic is merely an avenue of approach. It is a duty of our cities not to delay longer but to do something themselves for their own protection.

Protesting against the idea that running a home is a monotonous or deadening task, Chesterton compared the mother to a queen ruling her realm. Mary Stack McNiff shows the college graduate turned housewife how it can be done.

herself undertaking marriage with a background actually inferior to that of her less favored contemporaries? It doesn't seem sensible, does it? Let us look at the picture.

COLLEGE LIFE AND HOME LIFE

College is a time of feverish activity, heady and stimulating. Aside from the academic program, there are newspapers to be run, plays to be given, choruses to be sung, good works to be accomplished; there are forums and committees, college teas and dates; programs of Catholic Action provide an excellent apprenticeship in techniques of organization. Verily, this is education for activity! Scholastic records and awards insure a certain amount of intellectual effort and a fostering of a competitive spirit. The last two years are bent in the direction of a career with or without graduate work. Next, she finds herself a job, stays with it long enough to prove her possibilities of success, pursues her social life—and then gets married.

Geared to a high-speed performance, accustomed to the demands of routine and the stimulation of varied personalities, she is faced now with hours of solitude, with

monotonous tasks to be accomplished without the fun of group participation. She is thrown back on her own resources after ignoring them completely for seven or eight years. It is not at all unusual for her to be restless and unhappy, to question the wisdom of her choice, to envy her husband's broader contacts, to resent the menial tasks at which she is inept, to sigh for the brilliant future that might have been hers. Shattered by the discovery that her hard-working spouse cannot always be depended upon for scintillating conversation at the end of a day's toil, she wallows in self-pity. Such knowledge as she has of the ideals of Christian marriage serve only to increase her bewilderment and sense of futility. Eventually, in the interests of self-preservation, she will take some course of action; she may forget all about her ideals, assert herself, and regard her marriage as an avocation; she may throw herself into a whirl of social activity—bridges, committee meetings, teas, shopping expeditions—ignoring as much as possible her home responsibilities, and stifling under a superficial complacency whatever qualities of mind she might possess; or she may decide to regard herself as a martyr on the altar of marriage, accepting it all with a vicious resignation calculated to mystify her husband, driving him to speculate on the justification of wife-beating.

It is easy to criticize such a girl and to view her with alarm. It is assumed that all her advantages should make her a successful wife and mother, and apparently she fails to measure up. But all her "advantages" have been pointed in the wrong direction; they have been slanted toward action on a large scale with no time and scant regard for the ways of reflection, the independence, ingenuity and resourcefulness which would tend to make her contented in her narrowed sphere. She has been trained to be a leader in the community, when in actuality she will find herself at times living more like an anchorite. She has taken on one of life's most important jobs (everyone tells her so!) and yet, depending upon her individual temperament, she feels helpless before it or superior to it—futility in either case. She stands in need of direction far more than of criticism and occasional exhortation.

MARRIAGE COURSE?

Before passing the problem over to the harried educators (and they certainly deserve our sympathy and prayers), one major difficulty must be acknowledged. There is no doubt that an excellent curriculum could be planned for all girls choosing marriage as a career. But how many girls would sign up for the course? Under our society's system of courtship and marriage, a girl is not free to declare her choice of marriage as a vocation even to herself; what is more to the point, she feels obliged to make a stop-gap selection and proceed as if that were her sole aim. Consequently, she sets out to be the teacher, doctor or scholar of the century and, especially if she happens not to be involved romantically, looks down her nose at the "intellectual suicide" of her married friends. Since there seems little likelihood of an immediate change in the marriage pattern, any preparation for

marriage can be handled only in a general way. Fortunately, however, the training that would tend toward content and fulfillment in marriage would be an asset in any career.

With neither the wisdom nor the desire to offer suggestions along specific lines of education for women, I submit that there are qualities which might be distinct assets to the "blue-stocking" wife, and which might conceivably be encouraged and developed in college. The first is the ability to think, to think independently and constructively without the stimulus of class assignment or scholastic record. I have a sufficiently clear impression of myself as student, and have listened to enough student griping, to know that there is a natural resistance to the effort involved in thinking. One girl was in despair about her religion teacher. "She asks the weirdest questions! You can memorize the book, give it to her word for word, and she's likely as not to flunk you!" Her teacher had obviously undertaken the arduous and seemingly thankless task of forcing her students to think. But that ability to think—or reflect or meditate—is one thing that can help to alleviate ennui and monotony.

"INTERESTS"

If the very idea of meditating calls up solemn visions of cloistered cells, dispel the thought! I am talking about the kind of thinking that can be enjoyed while hands and feet are busy and the brain relatively at ease. It often starts from something read—read, incidentally, at the oddest times. Any girl who contemplates marriage and who thinks of reading only in terms of long hours and sequestered nooks might well start practising the art of the fifteen-minute snatch. There is an advantage in being forced down to short reading rations, with time to mull the thing over while washing or ironing or pushing the baby carriage. A girl will complain that constant association reduces her to the intellectual level of three or five; were she to think about the three and five-year-old, observe and listen, she might achieve the inestimable delight of seeing through their eyes. As intelligent companions, they are not to be despised.

Doctors and spiritual counsellors seem to agree on the health value of "interests"—and here is where the educated housewife strikes a snag. She can think of any number of interests, every one of which is placed beyond her reach by the demands of her job. Has her college training provided her with the background, enthusiasm, and skill for pursuing some line of intellectual activity independently, consistently, in such scattered leisure as may be at her disposal? In many cases it has not—certainly the term papers and theses which pass as "independent research" do nothing for her, with their hurried digest of a few books embellished with a padded bibliography. Writing against a deadline (frequently with an extension), working for an impressive grade with as little mental effort as possible, constitute a pretty sad approach to the joy of working on a project, however small, for the glory of God and one's own enrichment. It can be done, though. I have one friend who has been devoting her spare time to St. John Bosco, taking part

in a stimulating correspondence and coming through with some enlightening conversational topics; another has an amazing understanding of Irish politics, having bolstered her natural interest with Dorothy McArdle's monumental *Irish Republic*; both have small children—and no fairy godmothers to do the housework. They have the grace to learn to like what they do—and to do what they like whenever, amidst their varied occupations, they get the chance.

Imagination is another asset in the equipment of the homemaker. Would it be possible, I wonder, to scale down the high pressure to something approaching leisure in order to make way for the development of this most valuable standby? It pays dividends in so many ways! It enables one to make use of everything learned, sometimes in the most surprising ways; it never permits the closing of books with a sense of weary dismissal. I venture to say that no young woman will find any subject she ever studied to have been in vain, when she is confronted with the questions of the young and fearless. She will do well to make no rash disposal of her textbooks; she will sigh at her limitations. Right now I am groaning at my ignorance of physics (I could use a doctorate in nuclear fission), of aeronautical engineering, of the UN and of whatever "ology" deals in toads and turtles. And I am most grateful, it seems at the moment, for a course in Shakespeare in which I learned to read aloud. More satisfying than anything else, however, is the possession of every bit of religion ever studied or read, when it comes to hearing the catechism lessons of the First Communicant. Surely the joy of hearing the answer to "Why did God make you?" with all that one can understand of "know, love and serve" is a moment of seeing through the glass less darkly. And some of the supplementary questions can send a hurried plea winging up to St. Teresa, St. Catherine of Siena and the Holy Spirit! Imagination makes it possible to realize that the career of the homemaker, seen in the light of the Christian ideal, makes a severe demand on the mental resources—thus far is homemaking removed from intellectual suicide.

HELPMATES, NOT RIVALS

It would be a boon for the institution of marriage if women's colleges could stress the complementary natures of male and female, rather than the competitive. A spirit of intense, chip-on-the-shoulder rivalry might be an asset to the career woman, but it is no favor to marriage or to the housewife when colleges give the starting signal for a battle of the sexes that will know no Truce of God. Is there no opportunity in religion and literature classes to dwell upon the meaning of "male and female He created them"? The poise and assurance resulting from such discussion might stave off the angry, apoplectic reactions to the teasing "Isn't that a woman for you!" It might, instead, enable a girl to reply smilingly (and even with a hint of Mona Lisa, if she chooses), "And what, exactly, would you expect me to be?" Perhaps it's unprogressive, perhaps it's overly simple, but it makes for domestic serenity. At least, let as much attention be

given to the consideration of a woman's nature, her potentialities, and Christian privileges as is bestowed upon her rights and her chances of success in competition with men.

Finally, because it is the keynote itself, there is the attainment of what Father Ellard calls "adult Catholicism," an understanding of life and self through, with and in Christ and His Church. The deeper this understanding, the deeper the joy and satisfaction for the housewife—or anyone else, of course. What a difference true participation in the Offering can make to drudgery, what a sense of motivation and fulfillment can be achieved, what significance is given to the daily routine. That same routine, incidentally, often prevents the housewife from daily offering of the Mass. She may still read the day's Mass, and do a little of that thinking mentioned above. It is a rewarding experience and far more profitable than sighing for the saint one might be if one were not weighed down by heavy burdens. Christianity on an adult level makes for a mature understanding of human problems, including one's own (*vide* C. S. Lewis). To see human beings as neighbors to be loved, to see "Christ play in ten thousand places" gives richness and meaning to the humblest contacts; stimulation and enjoyment of one's fellows no longer depend upon getting out and meeting the big personalities. Adult Catholicism is bound to straighten out the puzzle of self-evaluation—the importance in the light of the Redemption, the insignificance on any natural basis. Such knowledge and realization can contribute more to the happiness of a marriage than all the surveys and studies and marriage clinics ever assembled. Furthermore, an intellect placed at the service of Christ never suffers from want of scope. A sound judgment of values lies at the root of a sense of humor—and there we have the housewife's armor wherein she can trust. Good Christian laughter, especially the rueful variety directed at one's self, serves marriage generously both as stimulant and unguent.

If, together with her degree, a young woman has learned the ways of thinking, if she is filled with a sense of the infinite variety of learning, if she has caught an intimation of the limitless depths of wisdom (in other words, if she has learned to be humble), if she has discovered how to use her native ingenuity, not despising the smallest sphere of action—then can she feel that her college has done well by her. She will have something of the humility, self-assurance and humor that will mean happiness in her job as housewife, a worthy career, sanctified by a "Great Sacrament."

Looking forward

Visitors to Czechoslovakia are impressed with the general appearance of order and prosperity, but deep political changes are reflected in the lives of the people. The effect of these changes is described next week by E. M. Voyta in "Czechoslovakia revisited."

Father Pitt's able study of AMG education in Germany, and Mother Agatha on "Catholic Sociability," are postponed to the same issue.

Literature & Art

Joan of Lorraine

Louis F. Doyle

History seldom turns playwright. Usually it is content to afford the raw materials of drama, leaving the dramaturgy to others. But in the case of Joan of Arc, history completed a script that has never been approached by any human mind in the field of drama. The dramatist can only transcribe it. Time was when he was free to transcribe it as is. But now after five hundred and fifteen years he is faced with an embarrassing dilemma in dealing with the Maid's stirring story.

In presenting the Joan of 1431 to the public of 1946, shall he draw a Joan whose claim to supernatural guidance was authentic or only a deluded, lucky, passionate lover of her country? Of the two miracles, which is the more difficult to explain or believe? Shaw's *Saint Joan* boldly choose the second. To this age of democracy, Joan is a light in darkness, a figure of unrivalled appeal, but to this age of science and materialism, Joan is a stumbling block. If she were mere hagiography, the miraculous in her career might be ignored or brushed aside as pious invention. But she is history, a very substantial part of the history of France, and no lunatic, however lucky, can either liberate a country or dominate a strong play.

Judging from the reported unusual structure of Maxwell Anderson's excellent *Joan of Lorraine*, it looks as if Mr. Anderson sensed the dilemma and tried to trim his sails to the modern mind, to mix a figure. From here the play seems to be built around the author's very awareness of the modern difficulty of the theme—and about the personality of Miss Ingrid Bergman, who might have been born to the part of Joan.

History wrote Aristotelian tragedy, for once, in the France of February, 1429, to May 30, 1431. Only one classical requirement is lacking. Jehanna, daughter of Jacques D'Arc, grazier of Domrémy, was not of exalted station. This, however, has done her no harm in an increasingly democratic society. But never were the essentials of high tragedy so perfectly assembled and arranged. She was not perfect, but the tragic flaw of character that must lead to the *amartia*, or initial misstep, was in her nothing more than a certain impetuosity, the same that impelled her to leap from her prison tower of Beaurevoir against the bidding of her voices, and the strong sense that resented such piddling questions as "Was Michael naked?" "Do you think that God has not wherewith to clothe him?" she retorted. The tragic di-

Maxwell Anderson's new play on *Joan of Arc*, boasting Ingrid Bergman in the title role, has caused no little comment as regards the errors of its message. Father Doyle, of the English faculty at St. Louis University, talks about the real Joan in a way to help future spectators.

lemma is perfect: she had only the Scriptural choice between God or Mammon, God or Caesar.

The nearest approximation to this in Greek drama is the situation of Antigone, who must choose between the conflicting laws of the gods and of man. The motivation in the Maid's tragedy was strong, complicated and merciless. The circumstances which heated the tragic furnace to such a terrible intensity and made the catastrophe the mathematical resultant of all the forces at work were, after her own Divinely appointed mission, the nature, positions, and relationships of her enemies—and of her friends, it should be added. To the crack troops of the English and Burgundians, commanded as they were by famous leaders, defeat was galling enough, but to be outsmarted and outfought by a peasant girl of seventeen must be made to do. This is the earliest war-crimes trial and, as all good folk and the Bible agree, witches must repent or die. For, clearly, both from her own claims and the course of events, this hoyden had been aided by more than her own powers. But not by God, Who fights only for a just cause. Therefore she must have been leagued with the powers of darkness.

This made it the affair of the Church. Cauchon, the Bishop of Beauvais, a Burgundian partisan, was amenable. He arrogated to himself jurisdiction, and the judicial murder was consummated with much pomp and circumstance. It is always best to get God on one's side before war, but if this is neglected, His postwar approval must be made to do. This is the earliest war crimes trial on record, though it posed as a trial for heresy. Conviction being its prime objective, even Joan's inability to read or write played a fatal part. Otherwise, she would never have signed the "abjuration," tantamount to a confession of guilt, that they pretended to read to her. Just what was read to her will never be known, but it was almost certainly not the famous Abjuration.

Her own French party was ideally qualified for the ignoble role it was to play. Dauphin Charles was now Charles VII, and the new crown sat pleasantly. Besides, it was not for the "good King," as she so pathetically and invariably styled him, to interfere with the machinery of "ecclesiastical justice." But it is very unlikely that Joan ever hoped for any assistance from the King, whose personal character she must have read truly long before Rouen. He was to her never more than the rightful sovereign of her Lord's kingdom of France.

As for the noble Dukes, D'Alencon and Dunois? To expect these blooded aristocrats to put themselves much out for a peasant girl, a headstrong, rather imperious peasant girl, who had ordered them about on occasion, following her own counsels and not theirs—and to victory, what was worse—a peasant girl, moreover, whose task seemed now accomplished—happily completed—to expect this would be unintelligent. Being saved by a peasant girl is not exhilarating. She was highly expendable. The Maid had conquered the enemy before her with ease. She was to discover that the enemy in her rear was the deadlier of the two.

In short, the combination of forces she encountered at journey's end might have been chosen by His Satanic Majesty turned dramatist, so consummately fitted was it for the matter in hand. English honor required a victim and French honor complied. This *rapprochement* of the high contracting parties is highly reminiscent of the reconciliation of two others in a much more ancient murder, the two who "were made friends in that same hour; for before they were enemies one to the other."

The earliest appearance of Joan on the English stage was in the dubiously Shakespearean *Henry VI*, Part I, about 1592. *La Pucelle* fares about as well as could be expected in the circumstances. She is unchaste, a liar, a bad daughter, a vixen, and a witch whose servile fiends desert her at the critical moment. Captured, she is last seen being led away to be burned. She then disappears from the main stream of English literature for over two centuries. But her romantic appeal was bound to reassert itself in the Romantic Age. Young Robert Southey, as a freshman at Oxford, dashed off an epic *Joan of Arc* in twelve books. De Quincey launched his fervid denunciation of Cauchon, "Bishop of Beauvais!"

The party line on Joan was forming: no longer a witch, she was the earliest French Protestant martyr for freedom of conscience and the right to deal directly with God, dispensing with the authority of the Church. This was inevitable. Her romantic appeal demanded her admission to the poetic pantheon but not until her credentials had been properly altered, so to speak. The record renders the party line too idle for discussion. Joan's tragedy was that she was only too Catholic for the body of patient, determined, evil men who were bent upon her destruction for purely political reasons.

The body of literature Joan has evoked is vast and various. The most famous non-Catholic treatments of her life either evade the question of the true nature of her voices and visions, as Mark Twain's *Personal Recollections* and Francis Lowell's *Life*, or rationalize them, as do Andrew Lang and Anatole France. Bernard Shaw (Preface to *Saint Joan*) holds that she received a fair trial! But there is no end to Shaw's cleverness—and, frequently, no beginning or middle. He means, if I understand him, it was fair *for that age*. This shows an historical sense, but unfortunately for his theory, the Church, after the Rehabilitation process (Nov. 7, 1455-July 7, 1456), declared, only thirty years after her death, just the opposite: not only was the Court without proper jurisdiction, but it proceeded wrongly.

The time seems ripe for the all-pervasive science of psychiatry to give study to Joan. When it does, we may expect to hear the rationalizing of the past translated into the ineffable jargon of messianic complex, *et cetera*.

It all happened so long ago in a world that has passed so completely away, leaving not a rack behind, and her star has shone so long and lumbent over her beloved France that it is quite impossible now to feel more than amazement at the devoted stupidity of the men who conferred an evil immortality upon themselves at Rouen five centuries ago. Men whose names would normally have gone down with their owners to innocuous oblivion. In fact, the changes of time have made many points of the ghastly "Trial" seem quaint, even humorous, to modern eyes. Did she not think her male dress mortally sinful? Did St. Michael speak French and Margaret English? What color was their hair? Offered counsel for her defense, she declined and events proved that she needed none. The shrewdness with which she distinguished the essential, the relevant, the pertinent from verbiage and red herrings; detected and avoided leading questions and other cross-examination traps; and kept strictly to the limits of her Divine commission—this alone should have convinced her listeners. In fact, it did. The venal court found itself on trial, and no court on trial ever convicted itself. An acquittal was not to be thought of.

In a sense, Joan is still on trial. Significantly, most of her biographers and dramatists who have made the greatest noise have been themselves of other faiths than hers or of no faith. Through their thrilled admiration or muted indignation has run an undercurrent of kindly rationalization of, or silence on, her own passionate belief in her Divine mission. Fortunately for credence, she neither claimed nor tried to exercise any miraculous power, refusing even to bless such articles as rosaries. As often as liberty and truth have been imperilled, her mail-clad figure has ridden anew, but not on her own terms. It is a strange paradox in which logic plays no part.

The unprecedented success of the technicolor *Henry V* brings to mind that many of the English victories that Joan undid were his. Agincourt preceded Joan's advent by just fourteen years. The commanders she drove out were those of his youthful son, Henry VI, who claimed the French throne by virtue of the treaty of Troyes, which stipulated that on the death of Charles VI, Henry V, not the Dauphin Charles, should succeed. But both Charles VI and Henry V died in 1422. A war of succession ensued. There was a rumor abroad that the Dauphin was of illegitimate birth, and it is thought that the sign by which Joan won the Dauphin's support was some sort of proof that this was false, though she never said so.

Her victories were the beginning of the end of the Hundred Years War. The time came when only the coastal city of Calais remained in English hands. This was lost during Mary's reign. Joan's distinctions among the saints are many and obvious and one distinction she endowed England withal, a unique distinction, that of being the only nation in the history of arms to be routed by a woman.

Books

Revolt in Haiti, War in Tripoli

LYDIA BAILEY

By Kenneth Roberts. Doubleday. 488p.
\$3

Of all contemporary American historical novelists, there is none who works more seriously and competently at his craft than Kenneth Roberts. In fictionalizing the early American scene he has, with almost every volume, unearthed some priceless documents, which he has edited and published subsequent to the novel which was largely based on them. After *Northwest Passage* appeared his scholarly edition of the account of the court-martial of Major Rogers; in writing *Lydia Bailey*, he ran across the account of a Frenchman's travels in the United States from 1793-1798, which has been published in French, but which Mr. Roberts will now bring out in an English version.

This scholarship of Mr. Roberts is a highly laudable thing; would that all the so-called historical novels of today were as soundly based—we might be spared a *Forever Amber* or *The American*. But Mr. Roberts' keen nose for research makes for a problem—how successfully can he follow two scents at once, the perhaps duller one of plain historical fact and the headier one of the story and the action? It is on a happy balance between these two that his achievement must inevitably rest.

I think that in *Lydia Bailey* the historian has got, for the time anyway, the upper hand over the novelist. Not that this is not a very sound and worthwhile book, but I seem to detect a certain heaviness or remoteness that was not evident in his earlier works. Perhaps this is because the story deals with time and place that is a little more hazy to the average reader than were the scenes of the Revolution, of the Indian wars, which were largely his concern in his earlier novels.

For this tale deals with the revolution in Haiti under Toussaint l'Ouverture and with our bizarre war with the Barbary pirates. Albion Hamlin, a New England lawyer, goes to Haiti to try to settle a shipping claim. Before sailing, he had fallen in love with a portrait of Lydia, who had presumably died in Haiti as governess to a French family. He finds she is still alive; they, to-

gether with a fabulous and ingratiating Negro giant, King Dick, get embroiled in the rebellion, manage to escape to Tripoli, where they are captured and enslaved. Both have major roles to play in the final peace-making between the United States and the Barbary States and at last settle down, we suppose to love and a happy old age, in France.

As usual, Mr. Roberts has packed this bare outline of a plot with action, stupendous marches, exotic figures and customs, with political asides, with some healthy cynicism about government policies and historical figures of the past. We learn about the disgraceful roles played in the Barbary war by such men as Tobias Lear; on the other hand, unknown heroes like William Eaton, who captured Derna in Tripoli and would have achieved an honorable peace instead of the farce that was won, get their meed of praise. There is perhaps an overdose of bitterness about the stupidity of those in high places, and one feature which I found quite objectionable was the brutally vulgar blasphemies recorded in the conversation of the Haitian general, Dessalines. Some of the hero's observations about Negroes are not going to be liked too well, either. Some silly remarks of the hero about Christianity possessing all the foolishness of Voodoo rub the reader the long way. It is strange that authors insist on including such stuff, when they must know that it is going to alienate large sections of their public and when there is no artistic exigency that makes it necessary.



I do not think this is by any means Mr. Roberts' finest novel, mainly because it lacks a freshness that all his others have had. But as a good tale about times and heroes little known, about national figures seen realistically and not with halos too much gilded (perhaps we thus put aureoles on our secular saints in dearth of any other kind), Mr. Roberts' latest is interesting. I wish the next time, however, he would let himself go a little, cut away from "sources" and give us a rip-snorting adventure tale. That would be something.

HAROLD C. GARDINER

How set the goals

THE THEORY OF HUMAN CULTURE

By James Feibleman. Duell, Sloan and Pearce. 354p. \$5

This book, the author explicitly states, is an attempt to establish the principles of sociology, understood as the science of culture, by employing ontology as an instrument of analysis and discovery. In that way, he arrives at a definition of culture which is then submitted to the test of application to actual cultures. Finally the author offers some considerations for the advancement and improvement of culture.

Culture, according to Feibleman, results from the responses of individuals to their environment. Yet it is not the individual alone nor alone the environment that initiates or promotes culture. The cultural process has its setting in man's social life and so Feibleman arrives at the preliminary definition of culture as "the result of the response which is made by members of a social group to the three fundamental instincts or drives of feeding, breeding and inquiry." But behaviorists, depth psychologists and Thorndikians had better temper their applause. For Feibleman later translates these drives as those of self-preservation, self-perpetuation and self-realization. He believes that these are the basic reductive needs of mankind. Others there are, but they are "incidental or corollary" to the tried chosen. Through the satisfaction of these needs originate beliefs—both at the individual and the social levels. At the latter level, these beliefs constitute an ever-shifting, largely subconscious body of common-sense attitudes and principles, which he terms the implicit dominant ontology of a culture. (I.D.O.)

This philosophy or I.D.O. controls and regulates all cultural activity. In fact, it is the most powerful of the cultural elements, since it governs thoughts, feelings and actions, and enters into the choice of subsidiary goals. Culture is finally defined, accordingly, as "the actual selection of some part of possible human behavior, considered in its effect upon materials, made according to the demands of an I.D.O., and modified by the total environment." The highest of all cultural levels is the social and here again, the I.D.O. is all-important.

One would expect to find such ideals or goals as beauty and moral goodness

mentioned in a theory of culture. They are brought in as "coordinates" or qualities of the I.D.O. This qualified I.D.O. governs and organizes the sub-levels or institutions of the social level. The latter are religion, philosophy, the pure arts, the pure sciences, the decorative arts, practical technologies, politics, education, economics, communication, transportation and the family.

The author then proceeds to examine his definition in the light of actual cultures at various levels. Some stimulation must be admitted for his typification of cultures but it strikes me as somewhat artificial and, at least in the case of the religious type, utterly misleading. I do not believe his types do justice to the gamut of cultures.

But my real dissent from the author relates to his formulation of the causes of culture and his hierarchization of its elements. The reduction of culture to responses to the instincts of feeding, breeding and inquiry and the subordination of goals, interests and ideals to instinctive satisfaction are maintained but not established. And yet, in a more philosophic moment, he does admit that "in a sense culture is the struggle towards higher ideals" (p. 326). I regret that he did not start his inquiry right there. For it is there that we note the difference between the "polar bear and the Eskimo" in the setting of rational goals. There is, of course, instinct satisfaction in man but it is not the stuff out of which the fabric of culture is woven. Man sets goals for himself and pursues them with or without instinctive satisfaction. In fact, his highest cultural acts can lead him to suppress the craving for life itself. In pursuing his goal and ideals, man cultivates himself and impresses his creative activity upon his environment.

Feibleman makes the statement that "we are instruments." Of what and whose? He answers: of higher values. In a sense that is true. In his social and moral life, man is a instrument. But not of his fellow man whose equal he is, nor of vague cold values; he is an instrument of God and the attainment of culture is not a mere satisfaction of instinctive needs but the fulfilment of a destiny.

But for this fuller view of culture you may not approach the subject of revealed religion with the old positivistic bias and prejudice. Knowledge, says Feibleman, must be a bridge and not a wall. St. Thomas says most beautifully and truly that man stands at the horizon between the world of spirit and matter. Through his knowledge of the

world he can rise to the invisible Creator of it all and this knowledge makes him ready and able to receive the revelation from on high, if God condescends to speak. And God has spoken through the prophets and lastly through His Son. The positivist misses the message, which opens new vistas, because he makes his knowledge a wall and not a bridge. And that is why the author gives such a false picture of the religious type of culture.

Feibleman's theory of culture presents many of the elements of culture but his view of man is woefully inadequate because he omits man's orientations towards real higher goals in time and eternity.

HUGH J. BIHLER, S.J.

Seventh Air Force saga

ONE DAMNED ISLAND AFTER ANOTHER

By Clive Howard and Joe Whitley.
University of North Carolina. 403p.
\$3.50

The book store clerk told me that people are not buying very many "war books" these days. She said that people had seemingly already forgotten about the war. Possibly she is right, but right or wrong, it is well that we have such a convincing account as the one here reviewed of the work of the Seventh Air Force. The book opens with perhaps the best account available of the Japanese attack upon Pearl Harbor. The authors make no attempt to designate those most responsible for that avoidable tragedy. They imply that there is enough blame to go around, and make clear that nearly a full hour before the actual attack at least one officer, Lieutenant Tyler, had been officially informed that the radar equipment in use showed a large air fleet approaching the islands. Why no action was taken has never been made clear.

Then the real activity of the Seventh Air Force began. Its theatre of operation was not large, only some sixteen million square miles, an area five times the size of the United States. Its equipment was pitifully meager. Somehow, however, the men were able to accomplish the impossible with the few planes that were being sent to them. Most of the good equipment was going to Europe. Nevertheless, at the Battle of Midway, in early June 1942, the planes of the Seventh Air Forces were largely instrumental in destroying the Japanese carriers that were bringing

bombers to complete the destruction that had been begun on the preceding December 7. Had the Seventh Air Force failed to stop the carrier force, not only Hawaii but the entire west coast of the United States could have been damaged if not actually seized by the Japanese, with an effect upon the war which it is not pleasant to contemplate.

But the Battle of Midway was only the beginning. Then came the fighting on Guadalcanal, Tarawa, Kwajalein, Truk, Saipan, in the Philippines, on Iwo Jima, and finally the raids against Tokyo. The story is told from the viewpoint of the men who were doing the work; the restraint so evident in official accounts is happily lacking. Bravery was taken as a matter of course; casualties in men and planes were heavy; harrowing stories were told by men who were picked up after floating for days on their tiny rafts, or who managed to survive in the jungle. The men who fought the Zeroes did not always live to tell what had happened; for a time the Kamikaze pilots threatened to destroy the efficacy of the B-29's but additional Mustangs finally gave the big bombers the protection required.

It was a grueling fight, however, going on month after month, and it is well presented chapter by chapter in this apparently accurate and certainly interesting account. Excellent photographs are generously sprinkled through the pages. Lest someone be scandalized, let it be duly stated that there is some profanity recorded. A long index of names of men, planes, and ships constitutes an honor roll. This book should keep us from forgetting the sacrifices made by every man connected in any way with the devastating strength of the Seventh Air Force.

PAUL KINIERY

BARABBAS

By Emery Bekessy. Prentice-Hall. 324p.
\$2.75

This novel opens with a graphic description of the cruel oppression which the Jews of Palestine were suffering under the dominion of the Roman Empire in the times of Jesus. Ezra, a follower of Barabbas, was one of a large number seized by the Romans and forced to work like slaves, chained to the beams of heavy millstones which they had to turn all day in the heat of Jerusalem and under the whips of their overseers.

This ruthless treatment had made the people ripe for revolt, and Barabbas had soared from his earlier thoughts as a mere outlaw and robber to dreams of making himself the national deliverer by organizing an army to drive the Romans from Israel. But a notable percentage of the people were looking to Jesus, the prophet and wonder-worker from Galilee, as the one to save them from Rome, and so Barabbas decided to seek an interview with Jesus in the hope of combining their followers under his own leadership. He would save the nation through force inspired by hatred, Jesus through supernatural love entailing supreme sacrifice. The clash of these two concepts embodied in the two leaders goes on to the end of the story, rising to its dramatic climax when Pilate stands them side by side before the mob and hears the people shout their choice of Barabbas, and then issuing in the real triumph of the resurrection while Barabbas sinks back to his original position of a harried and hunted outlaw.

The struggle is recounted through the medium of fast-moving and often tense episodes in which most of the chief Gospel characters play their parts. Jesus is presented with reverence and an acknowledgment of His divinity and largely in the words of the Gospels. Joseph of Arimathea figures prominently as a friend of Pilate and a disciple of Jesus, and his talks with the procurator bring out both the weak and the strong points in Pilate's character. With consummate craft Annas, the former high priest, handles both Pilate and Barabbas, while recognizing that the serious threat to his hold on the people comes not from them but from Jesus; in silencing the old priest who tries to speak in defense of Jesus he uses terms reminiscent of Hitler.

Satisfying unity is secured through Ezra who binds the story closely together as his faith in Barabbas, though often shaken, holds out almost to the end when, in saving his leader's life at the expense of his own, he learns the true nature of the work of Jesus by receiving the news of His resurrection from the dead. Here and there liberties are taken with the sequence of events for the purposes of the plot, and a few details are wrong; but these do not materially affect the issues, and the story can be highly recommended as giving a good picture of the times and of the opposing forces that were working on the Jewish people in their deep-seated messianic hopes.

WILLIAM A. DOWD

THE GOOD CROP

By Elizabeth Emerson. Longmans, Green. 297p. \$2.50

As refreshing as a deep, cool spring on a hot summer day is this quiet story of a pioneer Quaker family, by one of its descendants. In the year 1830 William Rees, his wife, Susanna, and their eight children, set out from Tennessee in a covered wagon, to make a new home among the Friends in Illinois. In common with all Quakers, William abhorred slavery and wanted to migrate to a state where no man was held in bondage. The story of his years in Elwood, of the growth and marriages of his children, is dramatic only in its deep sincerity. As his youngest son, William, marries and founds a family the story becomes his and that of his eleven children. They in turn grow up and marry and thus the lives of three generations are chronicled in the book. At times the multiplicity of children, grandchildren and great-grandchildren bewilders the reader, and so many Williams become a little confusing, but the rural Quaker setting is as simple and appealing as a Millet landscape.

Mrs. Emerson, herself descendant of the Rees family, writes with the authority of truth, and we cannot help but respect those kindly Friends, whose creed was charity, whose gospel was hard work, and whose only pleasures were Sunday meetings and an occasional family dinner. To these stern upright men, life was a serious business, a vow was a promise to be kept until death, and religion was woven into their everyday lives. The account of the slow building of their communities, the founding of their schools, their reactions to politics and war, is well done and the description of their simple customs makes interesting reading. The story does not scintillate nor sparkle, it merely glows; but it is a glow that warms heart and mind. The author has written a good book about good people.

ELIZABETH M. JOYCE

THE IDOLS OF THE CAVE

By Frederic Prokosch. Doubleday. 373p. \$2.75

Jonathan Ely returns to New York City after studying in Europe and immediately becomes involved with a thoroughly depraved ballet dancer, Lydia, in a series of bedroom episodes which the reader is asked to believe mean love. At the same time he de-

velops what the book jacket calls an "idealistic passion" for his cousin's wife, Delia Potter. Delia, in the meantime, emerging from a profusion of smirks and sighs, has left her dully virtuous husband to take up a more exciting life with her lover, Pierre Maillard, a French artist. This affair, and also the book, ends with Delia's suicide. In between times these people and their friends pursue "culture" in the form of ballets, operas, art exhibits and cocktail parties. They do not know that true culture consists in simply knowing how to live, and why. The general remedy for what ails anyone young or old, married or single, is to "have an affair." Everyone in the book is ailing.

Photography has not, I think, been recognized as a creative art, though its possibilities along creative lines have been admitted. *Idols of the Cave* is splendid photography, but all its possibilities have been missed. Here is printed with all the sharp detail, the lights and shadows of a camera, a vivid picture of supposed contemporary New York society covering three periods, 1941, 1943 and 1945. It is a society utterly depraved, utterly without a reason for living beyond self-gratification, a society utterly hopeless and, what is worse, utterly helpless. One wonders why a man of Mr. Prokosch's evident gifts bothers to describe such a society to the extent of 373 pages unless he means to say something significant about it. One hopes that in between the lines, at least, if not actually in the lines, he is trying to say the only thing a man can say about such a mess of people: that only supernatural values can raise a man above the level of the animals.

But that is wishful thinking and at the sad end one must admit that it has all been a rather nauseating ordeal, for nothing. Mr. Prokosch has taken his cue from Francis Bacon's *Novum Organum*, from which he takes the following quotation: "The Idols of the Cave are the idols of the individual man. For every one (besides the errors common to human nature in general) has a cave or den of his own, which refracts and discolours the light of nature. . . . So that the spirit of man is in fact a thing variable and full of perturbation, and governed as it were by chance." *The Idols of the Cave* is wrong in the same way that Bacon is wrong: we are not helpless; the spirit of man is governed by something much more than chance.

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TOIL OF THE BRAVE

By Inglis Fletcher. Bobbs-Merrill. 547p.
\$3

If you like your historical novels built on authentic backgrounds with colorful characters and lively action and generously sprinkled with romance, you will like this novel of the American Revolution, which is the fourth in Inglis Fletcher's series of historical novels laid in the Albemarle district of North Carolina.

The time is 1779, just after Washington's bitter winter at Valley Forge. Defeat is splitting the ranks of the American patriots. Lack of money and supplies, loss of men through battle-wounds and defection is sabotaging the American cause. Espionage and counter-espionage is having a field day and makes every one suspect even his own brother. Loyalties are divided—some are for the Crown, others for the American patriots. Queen Anne's town is the spearhead for all these dissensions and eventually the leading champions of both factions make their headquarters here. Capt. Peter Huntley of the Continental Army arrives on a secret mission, ostensibly to check the national lottery tickets but, actually, to flush the district of British spies. He and his companion, Capt. De' Medici, who is recruiting supplies and men for the Continental Army, mix business with pleasure and soon the fair sex are smitten by their irresistible charms until Capt. Anthony Allison, alias Jeremiah Morse, a Boston merchant and a British spy, comes upon the scene. Capt. Huntley falls madly in love, on first sight, with Angela Ferrier, but her affections are for Capt. Allison. The inevitable duel occurs between her two admirers. Capt. Huntley is slightly scratched and Capt. Allison escapes but not without his identity as a British spy completely exposed. Thinking that Angela's infatuation is now a thing of the past, Capt. Huntley becomes engaged to her through the intercession of her stepfather, Senator Ferrier.

But the marriage is delayed and Capt. Huntley is summoned to Philadelphia and then to King's Mountain, just below the North Caroline line, to reconnoiter for the American Army. Here at King's Mountain a bloody battle between the American and British forces takes place. Capt. Huntley is made a prisoner and escapes while the British forces are completely routed and surrender. This phase of the American campaign completed, Capt. Huntley

returns to marry Angela who now miraculously appreciates his true worth.

In a novel of so wide a scope, it is unfortunate that many minor characters move in and out of the story more like silhouettes than real men and women. Again, the plot is slightly anti-climatic. Penelope Dawson, the other woman in the story, renounces Capt. Huntley for the flimsiest reasons. However, on the whole, the author has written a very wholesome and engaging novel which should prove to be very popular to readers of historical tales.

FRANCIS GRIFFIN

DOREEN

By Barbara Noble. Doubleday. 246p.
\$2.50

MY BIRD SINGS

By Oriel Malet. Doubleday. 248p. \$2.50

MIRROR, MIRROR

By Elinor Rice. Duell, Sloan and Pearce. 312p. \$2.75

In *Doreen*, Barbara Noble has created as real a nine-year-old as one can hope to meet in fiction. Not since *The Death of the Heart* has a little girl's inner life been so sympathetically scrutinized nor her conversation so faithfully recorded, although Elizabeth Bowen's book had wider implications. The daughter of a London charwoman, Doreen has her story begin when she is evacuated to the country during the blitz. Her seven months with the childless and well-to-do Osbornes give her delights she has never known before—a woodshed, primroses, her own room—but they also arouse an insuperable antagonism in her mother who, at the end of the book, takes her back to a London still under fire only because she fears the loss of her daughter's love to the "gentry" and another woman. Miss Noble is scrupulously just toward her characters, favoring no one; she simply presents the human conflicts subtly and honestly, without any of that clinical manner so popular in fiction today and so utterly useless in communicating the quality of living persons. Although *Doreen* is an elongated short story rather than a novel, having only one principal incident and one source of conflict and crisis upon which the past and future converge—namely, Doreen's evacuation—and although the plot mechanism is sometimes a bit obvious, still the book

is completely successful within its limits. Miss Noble does not attempt too much; she does not stretch her talent to the breaking point; in fact, one feels that she has a lot more of it in reserve. As it is, *Doreen* is very good, and Doreen herself real enough to touch and at once delightful and sad to listen to.

This sense of actuality is keenly missing from Orien Malet's novel. If a music box could tinkle out a story, it would no doubt be very much like *My Bird Sings*, and if Sèvres figures could walk about and talk, they would most certainly resemble the characters in this book. Nothing very much happens and the inactivity is overlaid with snow and leaves, with age and dust and moonlight. Miss Malet obviously enjoyed writing her book, taking pains with every line; perhaps her failure to communicate her enjoyment is due to her preoccupation with words as ends in themselves rather than means. She fondles them—"apricot-golden," "dove-gray," "shimmering"—as she would fondle taffeta and velvet. Even her choice of setting—a postcard-pretty nineteenth-century French village with a fourteenth-century castle in it—seems to have been made for itself alone and not because it had much to do with the story of Pauline, Cosette and Camille, who move puppet-like against it as against a painted backdrop.

Mirror, Mirror suffers from a worse malady, a sentimentality which poses as sophistication. It tells the story of Monica Birot, a self-made woman who climbed from poverty to twenty-five thousand a year, but it has about as much drama as a telephone directory. Names of people, names of places all try desperately to give the illusion of reality to what is at best slick women's magazine stuff crammed thick with cliché; at worst it is full of dead people, or perhaps this is inaccurate, for death presupposes life and alive these people never were. Virtue without merit and vice without compulsion leave them standing in a limbo of social irresponsibility where the reader, too, is glad to leave them. I would take someone with greater insight than Miss Rice possesses to make them understandable. Surely it is unfair for human beings to be treated so vapidly by novelists. Or is it that humanity deserves it, having grown hazy about the difference between vice and virtue, as Pope Pius lately pointed out? Whatever other evils that heresy is bringing about, it is certainly killing the novel.

ELDA TANASSO

The Word

ONE OF THE SOARING INSPIRATIONS of Christian men and Christian art has always been the Madonna and Child. But it is not enough to enshrine this holy pair in poetry or pigment; they are a dynamic challenge calling us rather to the active imitation that is sanctity than the static imitation which is art.

Accordingly, on the Sunday after Epiphany, the Church once again presents them to our contemplation, along with their strong, quiet protector, St. Joseph; the blessed trio of the Holy Family, prototype of all Christian families.

Always a lovely festival, the feast of the Holy Family has sharper significance now when the home is less and less frequently a recognizable reproduction of the first Christian home at Nazareth. There Joseph, least in dignity, was first in authority; Mary, the Mother of God, ennobled the humdrum duties of housewifery; and Christ, the Eternal Word of God, was subject to both of them.

The days of His Childhood were peaceful and prayerful as He waxed strong, preparing in silence and obscurity for the apostolate of the Public Life, teaching us by example the importance of humility, obedience and interior life. Nazareth is not even mentioned in the Old Testament or the Talmud or the pages of Josephus the historian, who cites many other towns. Christ's contemporaries had only contempt for it, as Nathaniel's question reveals: "Can anything good come out of Nazareth?" Like us, those people had a false idea of success founded on self-love, self-importance, pride and publicity; and Christ's hidden life is a strong rebuke to that pride-motivated attitude.

Mary taught her Son the prayers that all Israelites were required to say, and one of them has come down to us. In it occur the clanging words which were to be the central message of His preachings: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength."

And Mary certainly knew that the Child before her was the God to whom the prayer was addressed. In her Immaculate Heart, God's creative masterpiece, were perfectly blended, as the Abbott Marmion says, "the adoration

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of a creature towards her God, and the love of a mother for her only son."

But as St. Teresa and Leo XIII have warned us, we would please neither Jesus nor Mary by ignoring St. Joseph. "With the increase of devotion to St. Joseph," writes Benedict XV, "there will necessarily result an increase in devotion towards the Holy Family of Nazareth, of which he was the august head." By St. Joseph, he adds, "we are led directly to Mary, and by Mary to . . . Jesus Christ, who sanctified the domestic virtues by His obedience to St. Joseph and Mary." Leo XIII is only one of the several Pontiffs who have sent us on prayerful pilgrimage to this "divine household," the "model of domestic life," where we learn so much.

The one faint flash of divinity we see in Christ during his Childhood occurred when, at the age of twelve, He went up to the Temple with His Mother and foster-father, and there amazed the doctors with His wisdom. During the festival days teachers and members of the Sanhedrin used to give instructions in the outer courts or porticos of the Temple. The rabbis were anxious to find boys of unusual talent who might be initiated into the rabbinical studies and so become masters in Israel. There the grief-stricken Mary and Joseph found Jesus and, in His first recorded utterance, He gives the motif of His life, absolute obedience to the will of the Father.

That obedience should be the guiding principle of any Christ-like life. It was the motivation of the Holy Family at Nazareth; it must be the animating force of any Christian heart, of every Christian home.

WILLIAM A. DONAGHY, S. J.

Theatre

ANDROCLES AND THE LION. George Bernard Shaw has probably talked more than any man of English culture in his generation. The word "talked," of course, is used in a sense that includes the whole body of his writing, his speeches, interviews and recorded ad libs. Any man who talks incessantly inevitably spouts a great deal of nonsense, and Shaw is no exception.

But he has likewise been shrewd, or lucky, enough to air most of his fallacies in his lengthy prefaces, and only a few of them have spilled over into his plays; which explain why his charac-

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ters are frequently more sensible than their creator.

The comparison, perhaps, is a bit off-side; rather less than fair to Shaw. His characters, even the most loquacious, reveal their emotions and express their opinions in a fraction of an hour, while their author has been airing his views on every subject under the sun for fifty years. They have had less time than their creator in which to make dialectical fools of themselves.

Androcles, in the play recently added to the program of The American Repertory Theatre and presented in their playhouse, The International, is sensible, gentle and courageous—the stuff of which saints are made—yet, not too good to be true. He is the title character in a play based on the Roman persecution of early Christians, with a plot borrowed from ancient fable, probably one of Aesop's.

I hazard the bet that all of us who have achieved the felicity of middle age remember the fable as a lesson in the third reader, or perhaps it was the fourth, and it is the kind of thing that sticks in one's mind. If our children are not familiar with the story, that is one of the things wrong with modern education.

A runaway slave, in the fable, encounters a lion roaring with pain caused by a thorn in his paw. The slave, a tender-hearted man, conquers his natural fear of a wild beast and extracts the thorn. Later on the lion is caught by hunters and the slave is recaptured by his owner. As punishment for running away, the slave is condemned to face a lion in the arena, and it happens to be the same lion from whose paw he removed the thorn. The lion recognizes his jungle benefactor, and the two of them, lion and slave, get together in a kind of fraternity meeting.

Shaw makes the slave a Christian and his escape in the arena a miracle. Although some reviewers persist in the notion that it is a Shavian shenanigan, the play affirms the value and validity of faith in an age of skepticism. The conspicuously pagan characters no longer believe in their gods but wear their religion as a badge of respectability. They are homologous with the nineteenth-century Englishmen and contemporary Americans who, in an emotional moment, grip your hand with a fervent "God bless you," while doubting the existence of God. Written thirty years ago, the play has not aged a bit and will never become dated so long as faith persists as anything like a dynamic force in a skeptical world.

Ernest Truex, in the title role, offers a sincere and beautiful interpretation, while Richard Waring, June Duprez and Philip Bourneuf are delightful. All supporting roles are capably handled. The ART people know how to act. Margaret Webster, famous for her Shakespearian productions, directed and Wolfgang Roth designed the utilitarian and tasteful sets.

POUND ON DEMAND, a one-act farce by Sean O'Casey, directed by Victor Jory, precedes *Androcles*, as a curtain raiser. Ernest Truex and Philip Bourneuf are capable clowns.

THEOPHILUS LEWIS

Films

THE STORY OF THE POPE. It has been stated here before that the only trouble with Hollywood's religious films is that they are not religious, and it remains for a forthright film such as this review of the career of Pope Pius XII to sound a strongly spiritual note. Introduced by Francis Cardinal Spellman and narrated by Monsignor Fulton J. Sheen, it traces the rise of the Holy Father from Papal Secretary of State to the Chair of Peter and takes the audience through an average day in the Vatican. There are interviews with peasants and a prime minister, and the backgrounds are a rich wonder of art and beauty. The recent Consistory is among the highlights of the production. This is a documentary which does not balk at mentioning doctrines, and it is a film for Christians who are not embarrassed by reminders of the Christlike life. It is recommended on its merits as an antidote to the usual trumpery film-fare which represents the too-easily-won triumph of relaxation over reflection. (*Chapel Films*)

IT'S A WONDERFUL LIFE. Frank Capra continues his study of the common man in uncommon circumstances in this careful production. It holds up well, chiefly because the director has lost none of his skill in sharp characterization and directness of appeal. A young man, after practicing all the familiar social and economic virtues, finds himself on the verge of bankruptcy when his uncle mislays company funds before the bank examiner's visit. Thwarted in everything, the hero thinks darkly upon suicide but is saved from

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SPARTAN, ROMAN OR AMERICAN?

Mr. Truman's Board of Economic Advisers advised that "the American people have chosen to follow a middle course between the Spartan doctrine of laissez-faire and the Roman doctrine of external remedy". An editorial in last week's *America* discussed the middle course, its objectives and its difficulties.

If there is an editorial or article in the present issue you'd like some non-subscriber to see, drop us a postal (giving his address) and we'll send him a copy free.



AMERICA - 70 EAST 45TH ST., NEW YORK 17, N. Y.

despair by an angel or a mental aberration. Room for audience option is left, since angels are the stuff of dreams to paying members of the Hollywood dispensation. Capra, the director, appears to be slightly uneasy in what seems to be the fantasy department. James Stewart carries the film most of the way, with excellent aid from Donna Reed, H. B. Warner, Lionel Barrymore and Henry Travers. Adults who can stand their simple, warm-hearted themes slightly complicated by somewhat confused hints of heavenly messengers will find this a very good entertainment. (RKO)

THE RETURN OF MONTE CRISTO.

All this film needs is the subtitle *Dumas Reduplicated*. There is poetic justice in this marriage of commercial convenience between the film factory and the fiction factory. The exploits of the wife and the son of Edmund Dantes having been profitably recorded, this production carries on into the next generation with the suggestion that a term will be reached only when Monte Crisco meets Andy Hardy. The current Dantes is still striving mightily for revenge, riches and romance, and the Chateau D'If gives place to Devil's Island. Henry Levin's direction of the carbon copy keeps it on the plane of melodramatic exuberance, which is not too far above its true level for good amusement. Louis Hayward and Barbara Britton are featured in a yarn for adults which taxes credulity but is fair fun. (Columbia)

ABIE'S IRISH ROSE. The probable excuse for this resuscitation of Anne Nichols' aged absurdity is the current passion for tolerance. It merely proves the old thesis that in order to be tolerant of everything, one must believe in nothing. The players are new but the plot is still too familiar for repetition. Its main plea is for religious indifferentism, and marriage becomes a football for feeble humorists. Although the characters are obvious caricatures which will please no one, the strange notion that insistence on religious principle is bigotry dominates the yarn, and in these days of fuzzy thinking and intense feeling, even this poor thing may do its bit to level out the peaks of belief. Tolerance is still a term to be applied to persons and not to principles, a fact most "tolerant" people never face, and entertainment is not the word for the adventures of Abie and his Irish rose. (United Artists)

THOMAS J. FITZMORRIS

The widely publicized resignation of James Johnson Sweeney from the post of Director of Painting and Sculpture at the Museum of Modern Art well merited the general protest voiced by artists and critics against the conditions within the Museum that brought it about. Not that there was any lack of esteem for Mr. Sweeney and his ability on the part of the Museum's trustees, an esteem shared generally by persons of discriminating taste.

The point at issue was a more vital one and affected his ultimate and best functioning in his post. It involved his control of his work, and the free exercise of a judgment that is rather rare in this country. This rarity must have seemed well worth while to the trustees when he was tendered the post in question, which he accepted under the proviso that his decisions were to be final. A later re-organization of the administrative set-up of the institution promised to nullify this condition and forced his resignation, which the Museum authorities, after prolonged delay, accepted.

Aside from the fact that the loss of this director to the Museum is of a serious nature, this whole occurrence has another and more general significance. It is not, as is often the case, merely a clash of temperaments within an institution. For art curators, in the main, are persons of social inclination and ability, with an overlay of art knowledge that is acquired rather than instinctive. They are the courtier type of persons, adept at the shades of deference to be paid to people of varying importance, financial and social, as these have weight in the control of a particular museum.

Their tint, as one might say, is necessarily neutral, and their decisions of an artistic kind also take on this predominant tone. They rarely advance beyond the stage of acquiescent assistants to the financially important trustees who like to play with art. If the harried museum director escapes this onerous roll he is supposed to play, it is only by a political type of adroitness that is scarcely compatible with self-respect.

This was a role that Mr. Sweeney refused to enact, even though his path, undoubtedly, promised to be made an easy one by sufficient social patronage of a temperament-soothing kind. As a

person of distinction in his own right, possessed of scholarship allied to creative ability, and with the logic that accrued from his Jesuit training, he could scarcely involve himself in a game which museum trustees insist on playing. And that game has much of "make believe" about it, a fact that has promoted the orchidaceous character of such institutions but which the Museum of Modern Art has sought to escape. Their loss in this instance constitutes a set-back, for Mr. Sweeney's work exemplifies his statement in one of his early books, that criticism becomes

vital to the extent its content is creative. His arrangement of an exhibition, as an instance, becomes another and separate artistic performance, based on the art works included in it; and his writing, while occasionally obscure and esoteric, is genuinely perceptive and profound.

While this is a case of Sweeney among the trustees, rather than "among the nightingales," the results are rather depressing for these will not be singing at the Museum of Modern Art.

BARRY BYRNE

Parade

Had the shore-to-ship telephone service been in operation in past centuries, scenes illustrating the service would undoubtedly have been incorporated in literary works of the long ago, scenes somewhat like the following. . . .

(General offices of Shore-to-Ship Service . . . Signal light flickers on switchboard of Operator 28) . . .

Operator 28: (answering call from ship at sea): Office of Shore-to-Ship Service speaking.

Voice: (coming from far-off sea): I'm a sailor on the schooner Hesperus. I used to sail the Spanish Main.

Operator: What can I do for you?

Sailor: Prevent a wreck. There's going to be the wreck of the Hesperus unless you can do something.

Operator: State the facts, please.

Sailor: The skipper's heading into a hurricane. He's a stubborn man, sir. I just said to him: "I pray thee, put into yonder port, for I fear a hurricane. Last night, the moon had a golden ring, and tonight no moon we see."

Operator: What was his reaction to that?

Sailor: He blew a whiff from out his pipe and a scornful laugh laughed he. And while he laughs the snow falls hissing in the brine, the billows froth like yeast, and the vessel shakes like a frightened steed and leaps her cable's length.

Operator: That sounds bad. Very bad.

Sailor: And worst of all—he has his little daughter on this wintry sea to bear him company. Blue are her eyes as the fairy-flax, her cheeks like dawn of day.

Operator: Is she afraid?

Sailor: That she is. He just called to her: "Come, hither, my little daughter, and do not tremble so, for I can weather the roughest gale that ever wind did blow." She's clasping her hands and praying that saved she might be. She's praying to Christ Who stilled the waves on the lake of Galilee.

Operator: Put the skipper on the phone.

Sailor: I will. Please warn him, sir, he's heading for the reef of Norman's Woe and death. (Skipper's voice comes on phone). . . .

Operator: Skipper, this is Shore-to-Ship Service. Now listen closely. I order you to change your course, and seek the nearest port. You're headed for Norman's Woe. You don't want your daughter found dead on a bleak sea coast, do you?

Skipper: No, oh, no.

Operator: You don't want to go into history as the man who caused the wreck of the Hesperus in the midnight and the snow, do you?

Skipper: No, no. May Christ save us from a death like that on the reef of Norman's Woe.

Operator: Christ will aid you, if you do your part. Run fast for the nearest port.

Skipper: I will. I will. . . .

Sailor: (several days later): Operator 28. This is the sailor on the Hesperus. We're safe in port, thanks to you. Thanks to you, the cruel rocks did not gore the ship's side like the horns of an angry bull. Thanks to you, the little girl is not lashed to a mast and drifting to her death. Thanks to you, there is no wreck of the Hesperus.

Loudspeaker: (in general headquarters of Shore-to-Ship Service): Attention, please. Our Service has just prevented another wreck—the wreck of the Hesperus. Congratulations, Operator 28.

JOHN A. TOOMEY

Correspondence

Refugees

EDITOR: I was especially pleased with the article in the November 30, 1946, issue of *AMERICA*, entitled "International Action on Refugees." The author has shown very clearly the prevailing conditions in the devastated countries of Europe and the imperative need for the United States to take the lead in repatriating these refugees.

Although many of us in America have lost our brothers and fathers and friends because of the war, we cannot comprehend the terrible afflictions that the people of Europe have endured. The very least, therefore, that we can do to alleviate the trouble in repatriation is to admit the refugees to our country. The American citizens have been the least affected by the war, and should show their appreciation to their fellowmen—and to God—by assisting those who have suffered to rehabilitate themselves.

Winona, Minn. MARY STALLINGS

Foundations and Catholic schools

EDITOR: It seems to me that the writers of the article "Resources for research" (*AMERICA*, November 2, 1946) have overlooked an important part of the picture of Catholic colleges and universities. Most of these institutions include on their faculty a large number of members of religious orders. The larger percentage of these religious appear in the top ranks of the faculty, among those who are best equipped, by training, education and mental ability, to make scholastic history for their colleges. And yet the unlikelihood of their ever gaining any amount of public recognition is immediately obvious. As religious they have been trained against aggressiveness; they have been taught neither to expect nor to desire personal fame or glory.

Even if this were not true, still a religious cannot possibly compete on an equal footing with a secular. A nun is possibly the only person in the world who can in entire honesty say: "I think I might write a book, but I cannot find the time." In many a college laboratory at the present time there are nuns with the education, intelligence, ability and desire to accomplish brilliant work in

the field of science—work that would bring the talent scouts of big industry straight to her college doors. But where in a nun's day—or week or year or life time, for that matter—is the time to do it?

The lay faculty member who through writing or skill in research has attained enough recognition to warrant the interest of the world outside her college, is likely to find herself in the spotlight of the scholastic and business world. If she has written an article or book of wide interest, she is soon the target of adulation and of controversy. She is expected to explain and to defend her views on the public platform. If she has brought to successful completion a particularly important piece of research, she is certainly going to have to give some more or less public demonstration of her accomplishment. Endowed work with any industrial company means close, personal contact with the industry in question. Is this essential public life in any way possible or practicable for a religious?

Catholic education apparently has to choose to some extent between the importance of religious education (exemplified by the large number of religious on their college faculties) and the importance of high public endowments. The choice it has made has seemed good. This choice may not always be practical, however: it certainly has resulted in hiding many a brilliant mind from the world at large. It is equally certain that a light so hidden under a bushel is never going to guide industrial endowment to a college.

Rosemont, Pa. ELLA T. ANDERSON

Motion Picture Code

EDITOR: To at least one regular reader, Monsignor John McClafferty's lengthy castigation of your motion-picture critic (*AMERICA*, Dec. 14, p. 308) seems extraordinary and to miss the point at issue.

Extraordinary—because Mr. Fitzmorris appears (to this reader at least) to be using the terminology we've all been using for these many years. When he speaks of the "Code" given to Hollywood some years ago, is he not using the term to refer to the complete brake-process, or machinery designed and set

up to eliminate various forms of immorality in the overall readying of a film from scenario to screen?

Does the Monsignor really believe that the *AMERICA* critic, whose work is essentially to assess motion pictures in relation to the original Code, has actually forgotten or is unaware of the intermediary Production Code Administration? Or that Mr. Fitzmorris considers that when "men violate the Decalogue," the Decalogue thereby is weakened in itself? It is no contradiction in terms nor any impugning of the moral worth of the Code to hail its intrinsic worth and at the same time admit that in some quarters it has actually ceased "to be a moral force." Moreover, it appears that many of us speak of the "Legion" or "the Code" (or use whatever popular term is current in referring to the overall machinery mentioned above) without any denial, explicit or implicit, of the distinction between the original Code and the Production Code Administration.

Concerning the point at issue, Mr. Fitzmorris laments the disheartening growth of pictures objectionable in part. The Monsignor is good enough to concede the correctness of this. It seems regrettable that the remainder of the Monsignor's letter is devoted, not to a hearty endorsement of the critic's structures on code violations, but to much outcry against Mr. F's confusion (?) regarding the Code and the P.C.A. I'll still wager the dollar to the doughnut that this confusion did not exist, either in the critic's mind or in those of the majority of his readers.

I herewith submit for the attention of Mr. Eric Johnston, Mr. Martin Quigley, and for all close to the industry, that Mr. Fitzmorris' thesis is correct. That the growth of Class B pictures is lamentable—especially in a country harassed by delinquency and divorce. And that one facet of the motion picture industry—its advertising in print and on billboards—grows increasingly malodorous (polite word) and disgusting. Like a certain very popular radio comedian, it will go just as far as the law and public decency will allow—and just a wee bit further. Chapter and verse on request. It's about time we laid quibbling aside, and spoke frankly on such matters. Mr. Fitzmorris is one who has come out and in forthright fashion hit on the head a sadly neglected nail. There are countless others of us who will gladly relieve him whenever his arm gets tired.

ARTHUR R. MCGRATTY, S.J.
New York, N. Y.



How to Avoid Saving Money

by DANNY KAYE



To avoid saving money, the first thing is to cut off all your pockets. (Or throw away your purse and keep your lipstick in your snood.) Thus you will have to carry your money in your hand. Which will insure that you—1. spend it, 2. lose it, 3. get it taken from you—quicker!



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Danny Kaye

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MOST OF US are just "the people." We are not big, not great, not prominent. We are lost in the herd. We could drop out of the herd and very few would note the empty spot. We had our school day dreams of greatness once. Maybe once in a while we become schoolboys again and still have them; but we gradually come to know, most of us, that we never will be great in the way the world measures greatness. We will not be great writers, great dramatists or statesmen or orators. We come to know, too, that we will not be great in the way that God measures greatness, in the greatness of sanctity. We will not be the miracle working saints, the canonizable kind. Nobody will ever make statues of us; and the police of a future age will never have to be called in to direct the streams of traffic pouring into a novena in our honor.

So be it! Evidently God wants it that way. And after all, it is fun being a nobody, once you have finally and gracefully accepted the fact that you are a nobody. There are so many of us that we are always sure of good company, company of our own kind. It would be lonesome being a genius or a "great" man. There are so few of them, and non-geniuses can never fully understand the genius. Nor can a genius, for that matter, for every genius is a particular species of a genius. Just as it must be hard being a king today. There are so few kings, and so few people to whom kings can talk as human beings. Hardest of all it must be to be Pope. There is only one of him.

But we, the great mass of the world's nobodies, we are at home everywhere. We laugh easily, for we have no front, no pressure of dignity to preserve, and we can laugh at ourselves. If we fall, we do not rock the stock market or the very foundations of civilization. It is so much easier for us to say, "I am a fool" (so very few people will hear us!), so much easier than to get up with a sincere apology to God and the few people, little nobodies like ourselves who are hurt and saddened by our fall.

We can pray and we can love, and we can be as natural and demonstra-

tive and affectionate as we please in our loving and our praying, for we never have to pray and love in the spotlight. We can talk more easily and more freely, for, if we say silly and ridiculous things, that is more or less what is expected of us. We can sit at home in our shirtsleeves. We can relax. We can be silly, for the nobodies among whom we live are affectionate to our silliness. We, the nobodies, I sometimes think, must after all be God's favorites. He has made it so easy for us to be real, to be human. I do not say that the others, too, are not sometimes human, but it must be a terrible struggle.

All right. God wants it that way. And we are happy to be nobodies. More than that. It seems that God needs it that way.

That is probably what he is trying to tell us by giving us a big day of glory all our own, All Saints Day. It is the Feast Day of the Nobody Saints, the Saints without name and without number, the Saints, not of the people, but the Saints who are the people.

We—you and I—have not arrived yet. Our turn will come after our death, but it is nice to know that just as surely as we get to heaven we will be Saints, nice to know that one day a year altars will be decorated, and the organ will play and the Holy Sacrifice will be offered in our honor, and all the people of the world will pray to God through our intercession.

Will we enjoy it all? Of course, we will, for being free from human vanity, being real in our nobodiness, we have no false modesty and we do not have to pretend to dislike whatever honor God sees fit to grant us. And after all, we deserve it, or we will deserve it, for we will be numbered among All the Saints.

God needs us here, good, happy, cheerful, holy nobodies, and the God needs us in heaven, for He might be terribly lonesome with only the "geniuses" and the "great ones," to keep Him company. So let us make up our mind to be up there where God will want our service as He wants it now; let's make up our minds to take our place one day among the throng whose feast we celebrate today.

